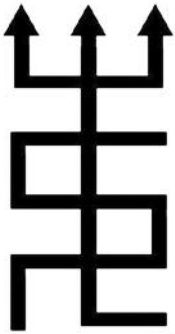

WOLF'S HOOKED CROSS

by

Frater Kafyrfos

WOLF'S HOOKED CROSS
Diabolic Gnosticism in Praxis
by Frater Kafyrfos

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A Sacrificed Eye Poised on the Edge of a Blackened Abyss

The nature of the Devil is bestial, wild, enthusiastic, aggressive, violent, impulsive, unrelenting, potent and overwhelmingly energetic –a thoroughly sinister essence of writhing Chaos. Coming to know the Devil is coming into ever closer intimacy with a virulent form of Chaos, and coming to liberate the Great External Chaos within one's Blood. Diabolic Gnosticism thus continues to grow and evolve, to adapt to the constantly changing whims of the capricious Diabolic Entity. The praxis of Diabolic Gnosticism involves recognising that energy within and setting it free. I do not believe that it is appropriate to present the ideas, thoughts and philosophies of Diabolic Gnosticism as a complete structure, a final product or a sequentially ordered belief system, because it is none of these things. It is a dynamic and organic way of understanding and using magic, psychology and spirituality. This book describes the cycles of rituals, initiations and the symbolism of the Devil's Current.

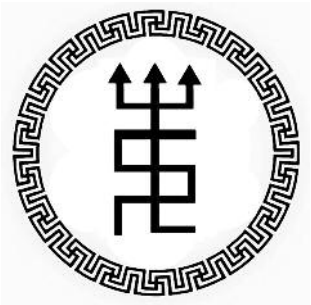
The 'Wolf's Hooked Cross' is an apt descriptor for these surging, transitional ideas and practices. With its freedom of form and the intensity of its sinister energy, the term 'Wolf's Hooked Cross' is; 1. The name of a group of practising Diabolic Gnostics (superseding the Order of Havayoth); 2. A loose reference to Diabolic Gnosticism in praxis; and 3. The name of a unique sigil. The confusion and interchangeability of the term 'Wolf's Hooked Cross' is indicative of the chaotic nature of the Gnosis being sought herein, and the entities and energies being worked with. The Wolf's Hook is symbolic of the Black Magickal aspect of the Diabolic Gnostic way –the Path of the Devil. The Hooked Cross indicates movement, Blood, Fire and a destructive Satanic element. 'Wolf's Hooked Cross'

is a vibrating juxtaposition of the Wolf's Hook and the Hooked Cross, as best described by this piece of automatic writing:

Wolf's Hooked Cross

1. The Wolf's Hooked Cross whirls as sharpened steel Scythes in the cross-roads of my mind.
2. The Scythes tear and rend the Soul to set free the Entropic Spirit of Chaos in a blessed baptism of Blood...
3. The Hooked Cross sunders the fleshy, carnal Mind's Eye. It destroys the Ajna as it opens a Swastika-sealed void (or blackened Space).
4. The Hooked Cross eternally tears, cuts and maims the deepest inner Flesh and Form.
5. Deep ad hoc cuts and lacerations beget the revelations of damnation and abomination. We walk forward toward the Holocaustic Fire Light.
6. Each bloody tear of the inner Flesh is searing heat and severe physical pain, yet the Swastika bears forth meditative calm -despite the bleeding, the wounds, the heat and the churning/turning.
7. Yet the pain, torture and torment beget the utter divine experience. Glory be unto the Devil!

Frater Kafyrfos



Perspective and Perception

I

This book is about preserving that which is worthy of continued existence, through the simultaneous crystallisation of the Blood of Life, and the retention of the energy of the fluid movement of Pure Blood. The Blood of Potential surges and swirls around, within and throughout the steadfast shrine of Blood, as opposed to the Blood of Death which seeps out of the foetid wounds of the unworthy and the unclean, to dry and crystallise in the dirt. This variant form of Blood Mysticism is essentially about the reconciliation of the Immovability of that which is Moving, and the Movability of that which is Immovable. This can be compared to the key value of Unbelief of the Chaos A/Gnosis within Diabolic Gnosticism, namely coming to Know that which is Unknown and Unknowing that which is Known. It is about fervently purging the collective, trans-personal Blood of Chaos and cleansing the much more individualistic Blood of Perception thoroughly to beget Diabolic Gnosis. This then transmutes the hubristic self-obsessions of the infra-human into the perennial supra-human struggle with overcoming and changing one's perspectives and perceptions.

II

Diabolic Gnosticism, or the knowledge of the Devil, is an alternative to Christian Gnosticism and offers a post-, anti- and non-Christian perspective or framework for coming to know the divinity of the Blood – the Blood-as-God or the Devil-as-God. Diabolic Gnosticism could be considered to be the combination of exoteric Devil worship and esoteric Blood worship, Diabolic Gnosticism being a wide reaching sinister spiritual movement. Devil, Chaos and Death worship currents are the exoteric form of actual Blood worship and Blood Mysticism, Blood Mysticism being the esoteric spiritual path. The Devil in Diabolic Gnosticism is not temptation and weakness. It does not represent the failings and failures of an adherent, but rather it is the inner Will and the anti-human urge. The Devil in many ways is the instigation of withdrawal from humankind and humanity generally. By withdrawing from one's humanity an individual can then come to know of his depth of character. One becomes a stranger or an outsider to many-too-many.

III

The modern distortion of the word Chaos is adequate for our usage, but it can be confusing considering its historical and original meaning. In the majority of mythological cosmologies, Chaos refers to the formless Void before creation. Chaos, Void and Nothingness all appear to be related ideas historically. The etymology of the word Chaos indicates a yawning maw, or a chasm. The form or manifestation of a thing is within a Void of its corresponding No-Thing or Anti-Thing. Diabolic Gnosticism posits that Nothing (and even the anti-Thing) appeared in the wake of the Thing, rather than a nondescript Thing spontaneously appearing in the Void of its Space (or No-Thing). This is a crucial area of contention and difference between Diabolic Gnosticism and other philosophical and spiritual outlooks. A mysterious and unknown primordial and continually contemporaneous Potential (possibly Infinite or Limitless potential) can spontaneously give rise to, or emanate anything. This is what we view as the Great External Chaos.

Furthermore, Diabolic Gnosticism argues that the Pleroma sits within the mouth of Chaos. Abraxas can be regarded as a 'Supreme Being' of these things, from an Earth bound perspective. However, the 'deities' or 'entities' of the Unknown Potentialis –the Great External Chaos- are even stranger and less perceivable (not to mention less comprehensible) than Abraxas. The 'Unknown' is too broad a name to give them (note not THEM), those distant entities, those who remain barely comprehensible... As such, we move through the Devil and his deceptive perceptions, and cast our Blood into the gaping chasmic maw of Chaos.

IV

As prominent figureheads and bastions of the praxis of Diabolic Gnosticism, Wolf's Hooked Cross (formerly known as the Order of Havayoth) and the Ecclesia Diabolica Gnostica do not presume to tell adherents what to believe. To do so would be antithetical to our values. Our way is the Path of the Devil, a black twisted path that is more akin to the self-determining, individualistic, idiosyncratic and synchronistic methods and techniques of Austin Osman Spare and Chaos Magick, than the rigorous beliefs of any religious systems. It is true that we do have practices, rituals and certain structures -or forms- that pertain to our wo/manifestation of Diabolic Gnosticism, however, these ways are not absolute truths in themselves. We do not expect all who are involved with, and inspired by, Diabolic Gnosticism to say 'Glory be unto the Devil', 'Hail Blessed Death' or 'He Vau He Yod' for all time or any time, as these are local manifestations of our peculiar understanding (or misunderstanding) of the vast dark energy that we call the Devil, and perhaps even more profoundly, the Great External Chaos.

We do not expect that all Diabolic Gnostic altars should be the same, or be based off one archetypal design. We do not believe that all Diabolic Gnostics shall use all of the same outward symbols or sigils to express themselves and their Wyrd, as these things are transitory. Ideas, images and thoughts such as the Seven Emanations, the Path of the Devil, the Diabolic Gnostic Bind Rune, the Wolf's Hooked Cross, Blessed Death and

the 37 Spheres are currently the greatest wo/manifestations of Diabolic Gnostic symbolism and iconography, based on the study of, and experimentation with, the Sig Rune, the Swastika and its many permutations. The prototypal Chaos Magick, Sigils, the Death Posture and the Alphabet of Desire of Austin Osman Spare (not to mention his overall style) have largely contributed to the evolution of Diabolic Gnostic spiritual and numinous practices, drawing and expanding upon the olden Gnostic idea of the Divine Spark within. We prefer an organic form of Folk Satanism as opposed to the belief systems of other supposedly Traditional Satanic Orders –we honour a more genuine and primeval form of Chaos and Devil.

We are not here to preach that this is the be-all and end-all of existence or All Things. Quite aside from its adversarial mythos and philosophy, Diabolic Gnosticism in praxis is dangerous and ultimately may not work for you, especially if you are weak and inclined to give up easily. You may be a nay-sayer; nonetheless, the fact of the matter is that Diabolic Gnosticism is effective. We have discovered (or more correctly recognised) an obscure form of Devil Worship that achieves results.

We have recognized a unique black magical and Shadow psychological current that is based on the Swastika, its Runes, Bind Runes and its usage as the base or embellishment of other sigils. It is in parts Chaos Magick, Traditional Satanism, theistic Satanism, Diabolism, Gnosticism, Blood Mysticism, animistic, psychological, Luciferianism, Rune Magic, Sigil Magick, Western Tradition Ceremonial Magic, Thelema, Nazi Occultism and Folk Satanism, the most important aspect being the relationship between the Divinity of the Blood and the permutations of the Swastika.

This book is the door into the realm of the Devil and Chaos. It is of some form of knowledge being conveyed from an Other Side... It is in part instructive and direct –I try to speak as plainly as I can to convey the ideas across the threshold. It is also Chaotic, ad hoc and seemingly absurd in parts. The techniques outlined in this book exacerbate one's cognitive dissonance, which we view as a reservoir of pure Chaotic and Acausal energy that can be used for individual, group or Aeonic ends.

V

There comes a point where you either create your own ideas or recycle the ideas of others. I prefer to write with my own Blood and let others drink thereof, because I have enough strength and integrity in my Blood to do so. The truth is most people do not have enough energy in their Blood to be worthy of sacrificing or offering. My understanding and knowledge comes from years of rigorous practice and study, engaging with others, of actual immersion in the systems and ways of different occult traditions and psychological sciences. After learning these systems and the information contained therein, the group and I learned to unbelieve the system and dispense with the impotent, non-essential aspects of the tradition. After an excess of information was offered to our collective un/conscious, and sufficient actual knowledge was retained, we started to engage in chaotic ways to bring the best knowledge out of ourselves –to Unknow the Known. Inspired by the automatic writing techniques of the surrealist movement and Spare, the idea of spontaneous prose espoused by Beat generation writers such as Kerouac, and the method of free association favoured by Freudian psychologists, we plunged deep within ourselves to try and dredge up the most potent knowledge we could find in the Abyss and recorded it.

VI

It is important to be able to live up the role that you adopt. A spiritual man or a religious leader needs to know his or her short comings but also act with confidence in regards to other matters. I appreciate and encourage a spontaneous intuitive approach to rituals, ceremonial rites and practices, as well as the disciplined approach. The more disciplined, the more practised and better educated one of the Wolf's Hooked Cross, EDG or Devil's Cult members is, the quicker they can enact spontaneous rites and draw on the power of relevant incidental occurrences.

The shamans of old used all different types of beliefs to do their work. Their diversity in these transient and temporary beliefs is a major strength. It grants flexibility in a fluid practice, which if ignored leaves one dogmatic, belief bound, prone to defeat and ultimately ineffective. Let those who have Belief die by their Belief!

This idea inspires a dynamic and adaptable form of Folk Satanism that is much more empathetic and organic than a religion. As the world and our collective conscious grows, so too does Diabolic Gnosticism and the Synchro-Gnosis of the leaders of the Diabolic Gnostic movement. We treat the magickal, spiritual and psychological aliments of our fellow Diabolic Gnostics within our Devil's Cult with the psychic energy they offer and sacrifice unto us, Blood, Death, Devil and Chaos. We then use the strength and intensity of our Diabolic Gnosis to achieve the aims of the movement.

A Diabolic Gnostic Initiate needs to be a Dark Shaman and a Black Witch Doctor to their Devil's Cult. They need to recognise the Divinity of the Blood, to then see the Divinity of the Blood, to then know it, to then be it and finally spread it, the Diabolic Gnosis of the Divinity of the Blood.

VII

Phosphorosophia and its numinous Seven Points preceded the idea of Diabolic Gnosticism and Noncosmic Chaos. These ideas and concepts were needed to explain, communicate, bolster and support the shining vision of Phosphorosophia. Phosphorosophia represented my higher spiritual aspirations, crossed with a gnostic Luciferian Light Path.

The Gnostic aspect of the Luciferian Light Path (or Phosphorosophia) is part of the drive toward coming to know the mysterious Wisdom, quite possibly of the Divine, or the Divinity of the Blood, and reconciling that within oneself. This can involve Transcendence and individual Self Actualisation.

The further along the gnostic Luciferian Light Path I ventured, the more difficult it became to attain the elusive 'Chaos Gnosis'. It became apparent that this Light Path was more and more limitless and infinite than I had first guessed. To put it into context, as an overview of a physical journey in the world, a distance of 300 kilometres appears almost trivial from the perspective of a map reader. When you take the first step of that journey on the ground, the immensity of those same 300 kilometres can be more readily appreciated. It is the same with concepts such as infinity or even human madness –much easier to dismiss from an external detached vantage point, but practically unbearable from within and in the midst of it. 'Chaos Gnosis' was beyond the mere scope of this World and the basic human condition and subsequent mode of being. The limitations of being human are what drove me to explore that dense inner space.

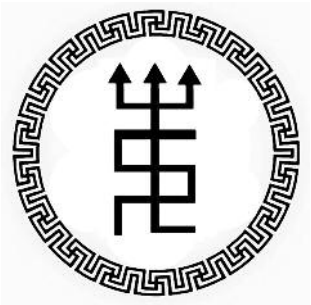
Through these explorations I came to recognise the (or a) Devil that was bound to tear Lucifer/Phosphoros down –to destroy and reset his Spiritual aspirations and darken his enlightenment. I was inspired by a burning curiosity to try and understand why the Spirit was bound by the restrictions of the Flesh. Thus began my Path of the Devil, whence the techniques I had learned to help aid my Spiritual and magical understandings were turned toward coming to know the Devil –that is, Diabolic Gnosticism. Each time I struggled with the diabolical aspect and freed myself to grasp a glimpse of the Chaos Gnosis I was torn down again, harsher and further each time. Each cycle in the spiral of striving required more effort –and will require it of the aspiring Diabolic Gnostic. I came to realise:

Diabolic Gnosis is that which needs to be overcome but cannot be. It is the crux between the highest aspirations beyond the Individual being and its basest most grotesque requirements. It is struggle, trial and tribulation on the Path to the Devil. It is Unbelief that cruelly presents itself as an absurd Belief, and begets disbelief in the Self. It is the pouring forth of Deception as the Blood of Perception flows freely through the doors. Within the depths of Diabolic Gnosis we can sense, experience or come to know a glimpse of our own eternal divinity. That is known to some as transcendence.

VIII

The broadest ambition of the Diabolic Gnostic movement is that it wants to inspire others to evolve. Our worldview transcends the dualistic YHVH against the Devil paradigm. The vast array of mythology that details this base struggle really describes the psychological struggles of simplistic minds. We do not believe in universal, or even a 'worldly', good versus evil. Our concept of evolution does not look toward the betterment of humanity as it has become, but rather as individual progress. Thus far it should be known that it is by being able to adapt our own personal symbolism to a magickal or psychological technique, or set of techniques that we can evolve to become knowledgeable and wise. We can realise our own Wyrd. One's Will and intent have to be strong to attain one's spiritual aims, especially in this turbulent day and age.

Every part of our Diabolic Gnosticism needs to be challenged and overcome. Everything needs to be unbelieved in again and again. Maybe then, by continually confronting and destroying each manifestation and form that belief forges itself into, we might arrive at some semblance of truth. We may then be able to behold a portion of the Great External Chaos. This really reaches far beyond the synchronous and that which is personally meaningful. Do you come to the Path of the Devil as a seeker of knowledge or lover of Wisdom, or to be a slave to the belief in the Devil-as-God?



Mysteries of Satanism

The Mysteries of Satanism

There are many mysteries of the Blood including the idea of the divine, numinous (or diabolical) within the Blood of the Elect and also the god or divinity of the Blood itself (be it Chaos, Death or Devil). The question is whether the 'divinity of the Blood' is a blessing (in the truest sense of the word), a curse, a god, a Devil or all of the above. Is the Blood the Collective Unconscious, our bestial and animalistic past, our ancestry, our most evolved aspect, or our most primitive, or all of these things simultaneously? Is the divine a hallmark of ancient beings better than what we are now? Is the worship of the Blood the worship of all or none of these things? Maybe the worship and veneration of the Blood is the recognition of the Entropic and Chaotic aspects of our psyche, spirit and being...

Blessed Death

I

Death is venerated and revered in the guise of Blessed Death –the one who begets evolution by way of destruction of the unclean Blood of the

sub/human. We appeal and pray to Blessed Death to take our enemies and to destroy their Bloodlines, to effectively remove them from the collective human gene-pool. Blessed Death is a Guardian of the Blood of Potential, and the one that needs to be honoured with Death Curses. We do not view Death as being derived by Cain, but instead by a ruthless 'Dark Mother' Nature whereby that which was most suited to life survived, thrived and then unfortunately degenerated. Blessed Death requires copious offerings, ultimately in the form of systematic and wide spread Human Sacrifice (if and when possible).

II

Blood offerings and bloody sacrifice (also commonly referred to as the 'Mysteries of Satanism') have superseded the idea of actual human sacrifice in individual and small scale group rituals, such as the Devil's Black Mass. Human sacrifice is a gross externalised ritual which is only relevant because of the dark energy it generates and releases. It is an ultimate transgressive ritual act and rite of passage that is perhaps only equalled by a suicide rite, or other more degenerate acts such as torture, terrorism or rape. A Satanist or Diabolic Gnostic who pursues and willingly participates in acts such as these is most likely a sadist feeding their subhuman weaknesses rather than an amoralist actively testing their own strength.

Many lowly Satanists and Diabolists simplistically equate murder with ritual human sacrifice. Such socially transgressive acts are not the true concern or interest of a misanthropic Devil Worshipper, nor for beings as self-sufficient as Diabolic Gnostics. It stands to reason that Satanists with anti-social fixations are ultimately socially aware, socially concerned, conditioned and craving attention from the many-too-many. This is antithetical to the Diabolic Gnostic.

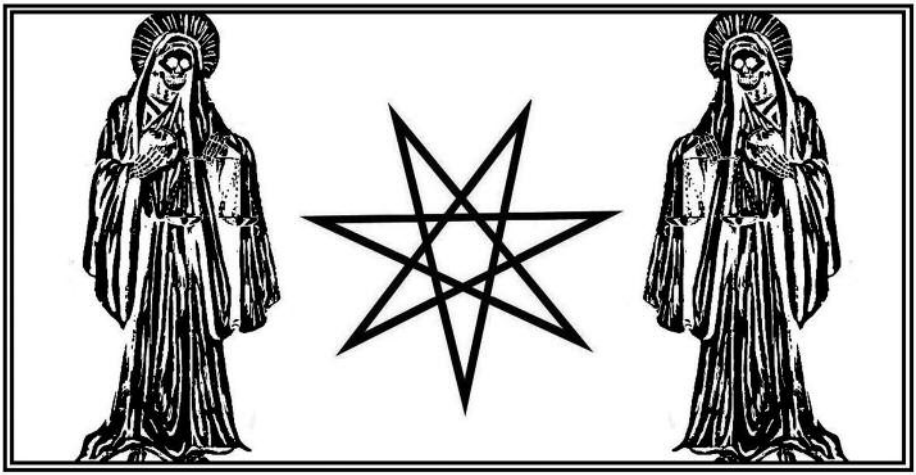
Human sacrifice in the past has usually been a supreme ritual engaged in by a society or large group of people to offer thanks to the gods, more so than a vindictive Black Magic ritual killing.

III

Blessed Death appears alike a red Santa Muerte, or Satanas Septagrammartyr Santa Muerte, with a Scythe as a Path of the Devil symbol at the base of it. Blessed Death is holding a burning Black Orb with the Path of the Devil marked onto it (a black fiery sphere alike one of the Seven Emanations). She is flanked by the Trisigil, a Swastika and Sauvastika with HVHY in their whirling hooks.

Blessed Death stands atop a pool of Blood and ultimately represents the shedding and cleansing of the Blood of Life and Death to beget our transcendence (be that existential, spiritual, physical or bestial).

The Path of the Devil with Blessed Death represents coming to know the Order of Havayoth and the Wolf's Hooked Cross through purging the Blood. The Swastika and Sauvastika come to represent how we purge the Blood and worship the inversion and destruction of the god/s of Belief and Faith. The Swastikas thus become our Diabolical Will.



Satanas Septagrammartyr Santa Muerte

The Trisigil here harkens back to the red wo/manifestation of Santa Muerte, but also aligns the biological, bestial and infra-human aspects of the Diabolic Gnostic, including the triad of Chaos-Sex-Death.

Colours of Santa Muerte's Robe

Despite the strong catholic roots of Santa Muerte, Saint Death or Holy Death, the simplicity of the folk magic related to her deathly power is of some interest to the Wolf's Hooked Cross and the Ecclesia Diabolica Gnostica because it is simple and effective. Wo/manifestations of the female Saint of Death are an intriguing juxtaposition of the more commonly known personification of Death as the Grim Reaper. Santa Muerte can wo/manifest in different coloured robes. The different coloured robes are related to different magical functions. Some hard-line worshippers of Santa Muerte claim that there are only three colours of the robes that are of any value, however, for use alongside Diabolic Gnostic and Phosphorosophian practices, the traditional folk applications and the Diabolic Gnostic variations of the multiple colours of her robes will be briefly outlined here.

Sevenfold Powers and Colours of Santa Muerte (Folk Tradition contra Diabolic Gnosticism)

In this wo/manifestation Santa Muerte's robes are comprised of seven colours:

1. Red (Will)
Red traditionally represents passionate love, matters of the heart, lust and family. In Diabolic Gnosticism red represents the Blood of Life and Death, the mysteries of the Chaos Blood Temple and the Divinity of the Blood. Blood sacrifice, red candles and a red statue of Santa Muerte, by extension, represent loyalty and devotion to the aim of cleansing the Blood and purging all that is infra-human. The Blood sacrifice and offering can be con-

tained in either a golden or silver vessel. The Gold Vessel representing solar workings and strength through abundance and personal Will Power and the Silver Vessel representing lunar workings and cyclical or spiral-like repetitions of ritual to achieve a desired outcome (such as Marsttarial).

2. Copper (Individuality)
Copper traditionally represents breaking negative energies. Diabolic Gnosticism views copper as being a precious Earthly colour, and sees copper as having a fundamentally diabolic aspect to it. Copper reminds us of our worldly perspective that we are trying to expand, but also our dedication and devotion to the Devil and the Gnosis thereof.

3. Gold (Strength)
Gold traditionally represents abundance and money. According to Diabolic Gnostic praxis gold represents the philosopher's stone at the culmination of the great alchemical process. It is the Sun/Sol and the supreme value of the spiritual Path of the Devil. Gold is the colour of the Solar Plexus and Strength, and can be qualified with the statement 'As Sun Fire in the Blood I blaze with Strength'. Golden skull shaped candle holders, gold candles, rings or a gold statue of Santa Muerte all create a link with these aspects of Santa Muerte, and ultimately represent an abundance of the spiritual and material rewards of Diabolic Gnosticism and the Path of the Devil.

4. Green (Usurpation)
Green traditionally represents justice and success in legal matters. Green is used in Diabolic Gnosticism as a symbol of life and vitality, and is usually manifested in the colour of the environment of our ritual locations, and a circle of foliage that usually demarks a ritual site. Green thus ties the humanity of the Diabolic Gnostic to the thriving life force of nature.

5. Blue (Creativity)
Blue traditionally symbolises immensity and spirituality. Blue represents the higher order psychological and spiritual faculties of a Diabolic Gnostic adherent, especially creativity.

6. Silver (Unbelief)
Silver traditionally represents good fortune in bringing money and success. Silver is used in Diabolic Gnosticism to symbolise lunar energy and metallic weaponry such as blades, scythes, and guns. Silver as an aspect of the light of the Moon also represents ritualised and repetitive behaviour, especially repeated or systematic behaviours that lead to mastery, development or evolution.

7. Purple (Wisdom)
Purple traditionally represents a change from a negative state to a positive one, such as people in bad health yearning for good health. In Diabolic Gnosticism purple represents royalty, supremacy and the dominion of the imperial and strong over that which is human or infra-human. Purple thus represents the Diabolic Gnostic as he or she strives with the Self, humanity and divinity to become greater than all. By extension purple represents the infra-human being purged to give way to the supra-human.

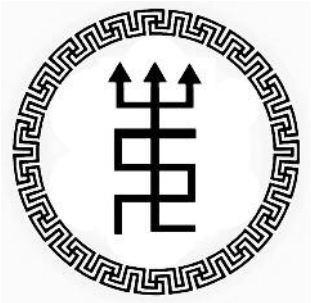
Threefold Powers and Colours of Santa Muerte (Folk Tradition contra Diabolic Gnosticism)

The strictest version of Santa Muerte is her manifestation in three colours; White or Bone, Red and Black. These colours are associated with the magic of spiritual cleansing, peace and purification, the magic of love, sex and relationships and the protection from Black magic or voodoo respectively.
The White Santa Muerte is symbolic of her protective power, however she is used primarily as a way of reflecting Death, curses and ill will back towards those who wish to cast or inflict it. White Santa Muerte is here worshipped and praised as the greatest and most pure emanation of her, and Death worship more broadly.
The Red Santa Muerte here represents the Death of Blood, Blessed Death. She is the guardian and enforcer of evolution.
The Black Santa Muerte is the deity of diabolical Black Magic. Black Santa Muerte helps to facilitate Death curses and other darker aspects of diabolical magic.

Day of Blood 24th March

Every year on the 24th day of March Diabolic Gnostics are urged to come together to celebrate the Day of Blood. This celebration has been adapted and resurrected from the Roman 'Dies Sanguinis' where a warlike goddess was venerated with self-flagellation, bloodletting and revelry. The Greeks also used to invoke the gods with Blood libels, such as the Blood sacrifice offered by Odysseus to summon Achilles. By sharing the date and the general ethos behind this obscure day of Blood rituals, a sympathetic link between the ancient Bloodletting and our modern celebrations is created. The main focus of the Day of Blood is to recognise the importance of Blood in its purist essence to Diabolic Gnosticism and reaffirm an adherent's oath to continually purify his or her Blood. The secondary focus is to reaffirm one's adherence and loyalty to the Diabolic Gnostic movement.

Adherents can wear dead animal Blood and cut themselves to sacrifice some of their Blood to the Path of the Devil or Blood Sigil. The 'Dies Sanguinis' is also a suitable time to administer the XV cut.



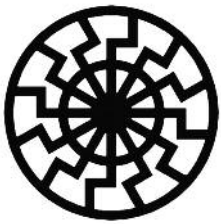
Diabolic Gnostic Symbolism

Diabolic Gnostic Sigils

These are some of the most commonly used Diabolic Gnostic Sigils, symbols, Bind Runes and Runic Permutations (or meditations). For the most part these symbols are based on variations of the Sig Rune, Wolf's Hook and the Hooked Cross, or the juxtaposition of these symbols, the idea of the 'Wolf's Hooked Cross' (not to be confused with the 'Sigil of Numinosity'). EDG has recognised a unique magical and Shadowy spiritual and psychological current that is based on the Swastika, with its positive and sinister connotations, including many of the Runes, Bind Runes and Sigilised embellishments that pertain to it. The Runic Permutations of Diabolic Gnosticism can be compared in some way to the Runes of the Armananschaft Rune row, which are based off the Hagalaz (Chaos) Rune, however, ours are based off the Sig Rune and Swastika. The recognition and usage of the Swastika and its inverse as an intense, potent magickal weapon and tool is at the core of Diabolic Gnostic praxis.

This selection of Diabolic Gnostic Sigils can be freely used alongside other symbols such as Pentagrams, Septagrams, the Runes, other occult symbols, and other personal sigils, to add Diabolic Gnostic potency to one's

work. These symbols can be painted, etched or scratched on to the appropriate tools and implements (such as vessels for Blood, candles, incense holders, knives or scythes), made into necklaces, or tattooed onto the skin of worthy individuals. It is recommended that this is done on the New Moon, or on the Day of Blood to further tie oneself into the Diabolic Gnostic current.



The Black Sun

Disorder is the form of Chaos that the Demiurge and his loathsome kin thrust upon those of us who remain in this dense physical realm. Verily Disorder comes to test our mettle in a multitude of ways (e.g. psychologically, physically, and spiritually) in sometimes ultra-mundane situations, trying to lure us slowly into the clutches of defeatism and self-destructive annihilation. We are urged to submit to the challenges that get put before us, to surrender our own divinity and the greater glory and potential of our Blood, to that which is Demiurgic -an aborted god form under the Great External Chaos.

By the light of the Black Sun on the Winter Solstice we need to remember our struggles, and accept them for what they are... Allow yourself time to reflect on the feelings and emotions of failure -toil with the Devil and your inner daemons. The Devil is not exclusively about self-overcoming; a sizable portion of the Devil's domain is concerned with human suffering. By linking the wrath of the Devil and the Disorder of the Demiurge with the victorious Sig runes of the Black Sun, we can be ever focused on our Final

Victory. Remember that it is a cyclical process of defeating the degenerate Will of the Demiurge by way of Diabolic Gnosticism and the Path of the Devil.

The Black Light of Lucifer can guide and encourage our spirit to remain strong, and remind us that even the Demiurge (as an imitation of the almighty) can be confronted and overcome. Lucifer is the Unholy Guardian Angel with the Key to the Bottomless Pit, under the Black Sun. Apophis, the 1888 Serpent Demon of Chaos, is another important psychopomp, who through careful analysis and respect, we can witness or behold as an amoral exemplar of the suffering and darkness of our path.

This is of Spiritual, Gnostic Satanism and Chaos A/Gnosticism.

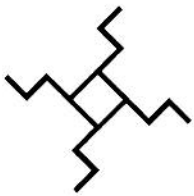
Blood Sigil

The Blood Sigil symbolises the transmutation of liquid (especially water) into Pure Blood. It is a composite sigil utilising the symbol for Pluto, the Wolf's Hook and Neptune's trident. The inverted trident here also represents the Tripartite Devil's Head (Lucifer/Phosphoros, Satan, Devil/Havayoth). It also represents the Blood, The Devil and Sophia as aspects of the Diabolic Succession. The Blood Sigil symbolises knowledge,

Wisdom or Sophia from deep, dark and profound places such as racial memory and the collective unconscious, as well as the numinous and divine aspect of the Blood. This symbol bears the Blood as a message and an honour. In many ways it is the purveyor of Pure Blood worship. It should be painted, drawn, scratched or etched onto drinking vessels, to constantly remind the Diabolic Gnostic practitioner that they are aspiring to venerate and cleanse the Blood of potential perpetually.

Diabolic Gnostic Bind Rune

This Bind Rune is a potent symbol of Diabolic Gnosticism in Praxis. It is used by the group named 'Wolf's Hooked Cross'. It is a succinct representation of the key aspects of the Diabolic Gnostic world-view, namely, Chaos, Sig Rune, Wolf's Hook and the Swastika. It incorporates Hagalaz as Chaos, Sig as Final Victory and the brilliant countenance of the Sun, the Wolf's Hook as part of our Black Magick energy, and the Swastika as our dark gift and our evolutionary impetus, compulsion and drive. This is a bind rune of our group mission and praxis.



Fire Diamond Fyrfos

This symbol is the Black Sun shattered by three, inspired by the Lightning Hooked Cross. The Diamond represents the protagonist in the 'Parable of the Diamond' who is a Luciferian ubermensch who descended to Earth to bring enlightenment unto his brethren. This symbol features four Sig Runes, which convey its balance and strength. It is used as the basis of Ritual Fires for Diabolic Gnostic rituals, where it is made of stone on the Earth to contain the Fire.

A slightly modified version of the Fire Diamond Fyrfos is used as the 'Black Flame/ Spirit' at the centre of traditional Western ceremonial magic rituals (such as some rites of the Temple of the Black Light) to give older established rituals a Diabolic Gnostic orientation.

HVHY Bind Rune

HVHY serves as an important basis for most of the Diabolic Gnostic works. It is a chant and a mantra that invokes, summons and honours the Devil. HVHY is the inversion of the Tetragrammaton of the judaic god. As such, the inverted Tetragrammaton represents the following four aspects:

H

The first H is represented by Hagalaz –stormy Chaos. Hagalaz is the Chaos Daughter, the formative process of thought. The first H is the temptress leading us through temptation and infidelity unto the Wisdom and knowledge of Sexual Gnosis.

V

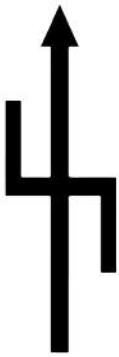
V is represented by Thurisaz, the wilful force of the generative principle, the masculine creative energy in action. Furthermore, Thurisaz can be represented by a branch of thorns or thistles. V is the forceful creative/sexual impulse upon the vast black waters of the Chaos Mother.

H

The second H is the Chaos Mother wherein the potential for all creation lies, ebbing to and fro, sometimes creating, sometimes destroying and devouring. V is then realised to be a portion of the Chaos Mother, and the masculine generative will and the forceful rape is seen to be the will of the Chaos Mother.

Y

Y is comprised of Fire, the Fires of Death and Destruction and also of purification. Y is the Black Fire of the Devil that purges the Life Blood, and the creations formed of Chaos –poised to actively force evolution upon that which wo/manifests therein.



Marsttarial

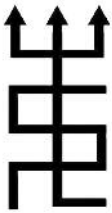
Marsttarial is a sigil that is used to represent physical activity, martial arts, hunting skills and all associated abilities. The up thrust arrow denotes positive evolution, process, development and growth. It is used for an increase in skills (especially of a physical or warlike nature) and victory over adversity. The mantra of Marsttarial is 'Non Plus Ultra' (that which shall not be surpassed) and it more generally represents self-overcoming, prevailing over an adversary or situation. It can also denote the discipline required to achieve victory and be unequalled in one's chosen field.

Through our experiences with, and the successes of, the Thylacine Combat Group, the Ecclesia Diabolica Gnostica has enshrined the Doctrine of Marsttarial as a core aspect of our Way. We require that there is at least as much physical exercise as intellectual exercise in the movement. Through

physical exercise we will build a basis to realise the praxis whence others engage in mere intellectual exercises.

The praxis of the Doctrines of Marsttarial shall be central to our dark works. Marsttarial is closely aligned to the Path of the Devil -through our physical training we create strong and powerful foundations for our ritual workings by developing domains such as: self-confidence; trust in ourselves and our sparring partners and training companions; respect for ourselves and our allies; leadership, the ability to assert ourselves, the ability to give instruction and lead small teams. The physical benefits of maintaining a strict Marsttarial regime are numerous -suffice it to say, we are able to defend our Unbeliefs and attack for them if necessary!

The demands of physical exercise can readily put you in to a state of Gnosis whereby you can charge sigils. Martial arts training and the Doctrine of Marsttarial requires commitment, discipline and dedication. If you cannot show this extreme form of self-respect to yourself, I cannot see how you can offer your best self unto yourself or a group.



Path of the Devil

The Path of the Devil is the Way of Diabolic Gnosticism –it leads unto Diabolic Gnosis. This is the primary symbol of Diabolic Gnosticism. The ordeals inherent in Diabolic Gnosticism in Praxis are physical, psychological and spiritual in nature, whereby the Diabolic Gnostic adherent begins their

personal evolution, humbling themselves to the darkness of Chaos A/Gnosis. The trident atop the symbol symbolised the Threefold Devil's Head, and denotes direction generally. The twisted version of the Swastika indicates the black twisted path ways of the Devil and Diabolic Gnosticism.

Diabolic Gnosticism is an asocial path concerned with challenging beliefs and the Self, through Self destruction, Self-indulgence, Self-discipline, and Self-control whilst avoiding Self obsession, ultimately to beget Self knowledge and knowledge of the Devil. This is of the Self in relation to the Non-cosmic, Acausal Chaos, rather than as a social being concerned with the Mundane Earth and the degenerate materialism of the world.

By bearing the symbol of the Path of the Devil, one is supporting the individualistic initiatic Chaos-Satanism of the misanthropic Diabolic Gnostic Devil's Cult, as opposed to the 'evil' and 'immorality' of supposedly 'anti'-socially focused faux Satanism.

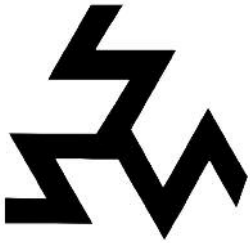
Phosphor Es Scents

This symbol represents the importance of the sense of smell and its role in ritual but also in creating and recalling memories. The circle of Self is cradled in a round bowl as is the charcoal disc in the thurifer. The three rays of the Black Sun arc outwards from the self as incense and Air. The symbol for Phosphor Es Scents represents the Self emanating outwards towards the higher spiritual realms (represented as the Luciferian Succession of the

Nine Wo/Manifestations – The Sun, Lucifer, and Chaos). This symbol is also of Phosphoros bearing the light of revelations into space.

The sense of smell is powerful sense, which can quickly and effectively generate feelings and memories of all types. One who can control and influence the smells of a ritual space can strongly affect the effectiveness of the ritual, and continue to link ritual work with other more mundane tasks, and hence heighten the meanings and utility of such works. Those who are proficient at using the skills of Phosphor Es Scents will contribute an inordinate amount of energy and efficacy to a ritual, and be able to feed energy from other everyday tasks into the vast reservoir of the Great Work.

Located within the human nose, the olfactory bulb has the highest concentration of sensory neurons of any area of the human sensory systems. These sensory neurons have almost direct access to a primal region of the brain. This means that what we sense through smell can (and usually does) generate strong and profound feelings and memories that have been associated with certain smells in the past. We can also link new smells to new feelings, emotions, thoughts and memories by using a conscious application of a simple classical conditioning technique. The benefits of this concept should be obvious to the sorcerer, both in being able to manipulate the self and help others to transcend into a ritualistic frame of mind quickly, deeply and effectively. A select few of the smells that are usually readily accessible and generate strong thoughts and feelings in Occidentals include coffee, baked bread, and pine. Indeed, even thinking about these different smells may generate thoughts associated with breakfast and walking in a forest. Other scents or odours that have a strong impact include burnt flesh or hair and faeces. Suffice it to say that with minimal or no understanding of incense or Phosphor Es Scents you would be aware of the impact that smells can have. The blatant examples above either attract or repulse and generate a response. It is that response that we are going to learn to guide by understanding different smells, applying what we know already and then developing new scents to encourage new mindsets. To do this we need a language to describe the scents that we have.



Trisigil

The Trisigil primarily represents the Trifidic-Triunal-Triad 'Chaos, Sex and Death'. It is an evolution of the psychosexual ideas of early psychology and the work of Peter Carrol's Thanateros. Chaos-Sex-Death is the prophetic offering of 777 –the coming together of major occidental thought and occultism. The esoteric mantra for this symbol is 'Tri Sig sign. Tri-Sig-Sigil. Trisigil!' It further represents Chaos Magic, Sex Magic and Death Magic. Chaos Magic here is the purest way of expressing knowledge of the Devil through impromptu Chaosatanic rituals. It is the practical application of the enforced belief of Devil-as-God over the Blood-as-God. The Sex Magic aspect is prevalent throughout the writings of Diabolic Gnosticism, where each exhortation to 'come to know this' literally means by way of Sexual Gnosis through orgasm –either solitary or with another. Sexual Gnosis is viewed as the primary and preferred method of coming to know Gnosis (and Diabolic Gnosis beyond that). Death Magic then limits the Sex and the 'knowing' of the intended target. Ultimately through Sex we spread the Blood, by limiting the Sex (also knowing, knowledge and Gnosis) we forcibly limit the evolution of the target. Death Magic is also strongly linked to Blood Sacrifice, which can be regarded as a purging of the Blood, or potentially, utter destruction of it.

Wolf's Hook

The Wolf's Hook itself is taken to mean 'magical energy'; a positive form of energy. The Wolf's Hook here is not a trap for a wolf, it is Isa and Sig come together. Isa is that egotistical Self which has formed and differentiated itself. It forms within Sig, the Lightning bolt and the ray of the Sun (and the Black Sun). Sig is the spiritual Self, it is the brilliant blazing White Light of Lucifer, the Light Path and the Diamond. The Ice and Light joined together can also bear forth the other Runes, if the Ice is a beautiful chaotic crystal.

The Wolf's Hook can also be regarded as a potential symbol of the 'Aphosphoros', as Isa striking through Sig. The 'I' could be regarded as the Individual and the Id being spurned onwards through the light and darkness of the Black Sun, the White Sun and their respective Shadows.

Isa in this variation of the Wolf's Hook could also represent a ritual cutting and the 'Eye/I' of Wotan sacrificed to see things from a new perspective – to become enlightened.

Wolf's Hooked Cross

This symbol is also known as the 'Sigil of Numinosity' as it represents that which is numinous within an individual -the existential Self who is pleased and proud of their differentiation. The numinous is that which we call the 'Chaos A/Gnosis'; that which we can or cannot know of Chaos. Numinous also has the connotation of that which is magical within an individual and that which is godly or divine.

The Wolf's Hooked Cross represents our worldly and human understanding of that which is beyond our biological and causal understanding. It is the esoteric symbol of our Entropy. The Wolf's Hooked Cross is comprised of an inverted orthodox cross and a Wolf's Hook. As the name suggests, it evolves into a Hooked Cross, however, Entropy is full of potential and it does not need to have its symbol wo/manifest as a fully formed Swastika.

The name of this symbol also ties it to the constellation Lupus.

ZAIOS Sigil

In his sublime gnostic text 'The Marriage of Heaven and Hell' William Blake wrote: 'Improvement makes strait roads, but the crooked roads without Improvement, are roads of Genius.' As such the ZAIOS sigil represents the winding road, the straight road and the two points at once. The ZAIOS sigil represents many solutions to any given problem, but also focuses on ways to improve if possible, ways to happily and willingly accept the inevitable, and ways to think about or approach a situation laterally. Essentially there are many Paths to the Star, and this sigil represents that very profound idea. The ZAIOS sigil does not only represent the two points as destinations or fates, it also symbolises the various ways to those points. This is a sigil of a traveller, also. ZAIOS thus becomes more than just a way to divinity, it is the divinity of an individual and his spiritual path. The point above can also be likened to the Great External Chaos whilst the point below is Entropy. It is similarly a representation of the Vibrating Light –one Flame as two Flames at once.

Diabolic Gnostic Runic Permutations

The Runic Permutations and evolutions shown in this section are valuable meditations for the Diabolic Gnostic who is interested in learning more about the Path. These series of permutations can be drawn in Blood on canvas, cut into the skin, or scratched into the dirt during ritual work, or act as a ritual itself, to align oneself with Diabolic Gnosis. Each permutation represents a perspective, and usually revels a situation or challenge to be recognised and overcome. There is nothing technically difficult about using the permutations; however, it is recommended that throughout each meditation one maintains focus on the Diabolic Gnostic current and their relationship to it. That being said, there is nothing exclusive about these Runic and symbolic prayers, and these rows can be supplemented with other Runic symbols that have not been included herein.

Many of the Runic Permutations are repetitive and apparently simplistic, however, this lends itself well to chanting for trance and inducing altered states of awareness to engender more creative ways of regarding these permutations. Each sound should be vibrated for as long as possible (or at least 7 seconds), and each round of meditations should be repeated at least 7 times, although 37 times is preferable, and works in with the 37 Sphere beads. It can be beneficial to repetitively draw or trace the symbols over the top of each other and contemplate or scry on the combined image. Given careful attention, they will reveal a not-so-subtle message and provide some bizarre insights.

Trisigil Runic Permutation

Sig. Fyrfos. Trisigil.

Vibrate: *'Sol. Fear-Fos. Tri-Sol.'*

The Trisigil represents Chaos-Sex-Death.

For the simplest part of the meditation, the Trisigil also breaks down to become three Sig Runes, as it is formed also.

Vibrate *'Sol'* three times.

Lightning Hooked Cross Runic Permutation

Sig. Wolf's Hook. Fyrfos. Lightning Hooked Cross.

Vibrate: *'Sol. Ee-Sa-Sol. Fear-Fos. Te-Tra-Sol.'*

The Lightning Hooked Cross represents Blood, Death, Devil and Chaos.

The Lightning Hooked Cross can be comprised of four Sig Runes also.

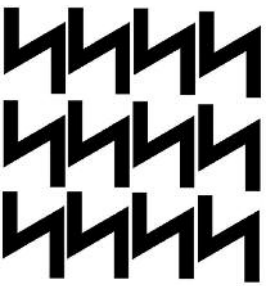
Vibrate *'Sol'* four times.

Exoteric Black Sun Runic Meditations

Exoterically the Black Sun becomes three Lightning Hooked Crosses (The Black Sun Shattered by Three).

The Black Sun also becomes four of the Trisigil of Chaos Sex Death.

The Black Sun as Twelve Sig Runes, the Twelve Victories of Lucifer, also and more commonly shewn as thus:

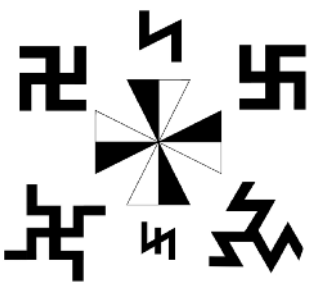


Each of these symbols can be broken down into their complete Runic Evolution and meditated on for many months. I am not going to go into the excruciating detail of each fully expanded Runic Evolution –this should be willingly pursued by the adherent.

Esoteric Black Sun Meditation

It is generally relatively easy to perceive the Black Sun as aspects of the exoteric meditations. They serve as a strong foundation the true knowledge of the sinister aspect of the Devil worship of the Diabolic Gnostic, that is, the revelation of the Sauvastika. The following Runic Evolution is the esoteric path of the Black Sun, it is Lucifer striving with Havayoth.

It is further expanded and explained by the following diagram to include the Wolf's Hook and the Sauvastika-Sun-Swastika image.



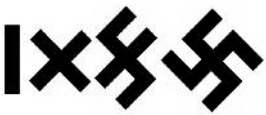
Note that the Wolf's Hook is hidden. Here it represents the numinous Self as a reflection of the Sig Rune above, or One who carried the flame forward, shining with the countenance of the Sun. It reflects the union of the Swastika-Crux-Sauvastika, as the totality of the Cosmic A/Gnostic Christ and the Anti-cosmic A/Gnostic Antichrist as the Non-cosmic Diabolic Gnostic.

Runic Permutations of the Swastika

The Swastika itself has numerous permutations. These are a few of the more obvious ones.

Sig, Wolf's Angle, and Swastika.

This is the most easily recognisable Runic Permutation of the Swastika (if the most historically incorrect) that is used in Diabolic Gnosticism. It alludes to the great revelation of the magical power and potential of the Swastika as a symbol of fiery light and enlightenment.

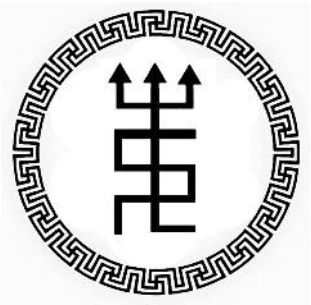


Isa, Gebor, Wolf's Angle, and Swastika.

This Runic Permutation of the Swastika suggests that the Swastika is a gift, and that stagnation can be overcome to reveal that gift. We cross over and sacrifice the Isa, the Eye and the 'I' to force motion and evolution. This reflects a Runic Evolution that is more in line with von Liszt's ideas on the Swastika.

Eihwaz and Swastika.

This last example is of the revelations of the mysteries of Death, and the Death of Death, or the purgative power and essence of Death.



Rituals

Encouraging others to get out there and actively participate in ritual work is the main thrust of this work. In this section I describe some vocal and body posture techniques, as well as present actual Diabolic Gnostic rituals with annotation of some of the rites.

The 37 Spheres

The 37 Spheres are a physical wo/manifestation of a series of beads that represent the expanded meditations of the Diabolic Gnostic Path of the Devil. They are comprised of four lots of seven black beads and three lots of three Swastika beads, which incorporates the Sevenfold Key. Each lot of black beads represents H, V, H, Y in order and the three lots of Swastika beads represent A, I, O respectively. The four lots of black beads can also represent the elements if so desired.

The meditations of the 37 Spheres are about an expansion of perspectives, which starts from the deepest personal level and expands out to the furthest contemplations of Chaos A/Gnosis and the Non-cosmic realm. This widening of perspectives also represents the various states of initiation

within the EDG, and individuals are encouraged to communicate their contemplations to the EDG in writing. These meditations can be used for personal spiritual growth, pouring life force and energy into Diabolic Gnosticism as a movement, or as a means to gain perspective on various personal ordeals.

I - Base (Will) 'Ur'

"Via Diabolic Gnosis we come to know the true Will of the Devil, HVHY."

II - Sacral Area (Individuality) 'Oh'

"As Life Blood and Fire I am come of the Devil."

III - Solar Plexus (Strength) 'Oo'

"As Sun Fire in the Blood I blaze with Strength."

IV - Heart (Usurpation) 'Ah'

"I cast the Blood unto the Fire and douse the Fire with Blood."

V - Throat (Creativity) 'Ay'

"I destroy and from utter destruction I create my own reality."

VI - Brow (Unbelief) 'Ey'

"Void of belief I perceive things as they are."

VII - Crown (Wisdom) 'Ei'

"Actively I come to know that which is unknown and knowable."

The Devil's Succession

VIII - Blood

"Praise the precious Blood, that which existed before its essence and is tempered by potential and True Will."

XI – Devil

"Glory be unto the Devil! Hail the all-embracing Diabolic Gnosis, its black magic and Devil Worship and hail the unique psychological dyad of belief-contra-nonbelief!"

X – Sophia

"Blessed be Sophia, the Divine Wisdom, whom we court as Philosophers with Love of Wisdom and Will to Love Wisdom!"

The Sevenfold Key

Vibrate or chant the Sevenfold Key 'HAVIHOY' one syllable per black bead.

XI. *'He.'*

XII. *'Ay.'*

XIII. *'Vor.'*

XIV. *'Ee.'*

XV. 'He.'

XVI. *'Oh.'*

XVII. *'Yod.'*

The Satanic Succession

XVIII - Entropy

"I honour Entropy, the numinous aspect of wo/man characterised by Free Will. Hail Entropy!"

XIX - Satan

"I honour Satan. As a wandering spirit, the Adversary, an Unbeliever and the Destroyer He is come! Praise be unto Satan!"

XX - Venus

"I honour Venus, the beauteous sexual being striving forth, at one with aesthetics. Ave Venus!"

The Seven Planetary Spheres

XXI – Moon

"I am come to know (and I know to come to) the cycles and flows of this worldly and timely existence, that I may remain ever potent and fertile in all I do and strive for. I will watch for patterns and the establishment of forms, and learn to prey upon them and use them to my advantage. I will watch the night sky and learn about the passage of time. Hail the Wyrd triune of the Moon!"

XXII - Mercury

"In a state of eternal flux I am continually becoming unto a working un-

derstanding of the biopsychosocial being and the realm of Death. Hail Mercury, the Phosphorescent (Ain) Sophist, the trickster, the Fool, the Wander and the Wander's Shadow!"

XXIII – Venus

"I come unto the beautiful feminine energy Venus in reverence, as a lover of knowledge and pleasure, fulfilled. I have come and I have known."

XXIV – Sun

"Brightly and strongly I come unto the blazing countenance of the Sun-as-God, which is the Diabolic Gnosis of the Self-as-God. My long lasting Black Fire emanates forth, illuminating and casting shadows that those bound to worldly excess and those willingly trapped under the Black Sun shall be blinded by the Soph of the Ain-Soph-Aur rather than enlightened by the Phos of Phosphorosophia."

XXV – Mars

"I approach Mars as a warlike entity not unlike myself, brimming with an excess of aggression and violent martial energy, poised to strike, ready to attack at Will."

XXVI – Jupiter

"I honour Jupiter and his authority, abundance, form, law and righteousness, that the spiritual praxis of Diabolic Gnosticism shall be spread far and wide."

XXVII – Saturn

"Forget not Death looming –sombre, serious, and grave as Saturn."

The Luciferian Succession

XXVIII - The Sun

"Glory be unto the Sun as the god and Light of the world."

XXIX - Lucifer

"Ave Lucifer transcending the Sun-as-god."

XXX. Baphomet

"Hail Baphomet, the culmination of Phosphorosophia into paradox and Chaos."

Seven Noncosmic Spheres

The Seven Non-cosmic Spheres are a meditation on expanding spiritual consciousness and awareness from the perspective of celestial bodies. The changing effects and relevance of the vastness of Space and Time should be considered as each level of awareness is contemplated, void of god forms.

XXXI- Moon

XXXII- Planets (including Earth)

XXXIII- Solar System

XXXIV- Galaxy

XXXV- Universe

XXXVI- Multiverse

XXXVII- Noncosmos (Chaos)

Introduction to the Techniques of Sinister Ritual Chant

Wolf's Hooked Cross and Ecclesia Diabolica Gnostica make use of a number of different vocal techniques to aid in the task of achieving a greater variety of types of Diabolic Gnosis in ritual settings. Techniques are drawn from areas such as Tuvan Throat Singing, overtone singing, Tibetan chant, Gregorian chant, chakral chant, and ONA sinister chant. The further along the Path of the Devil you are willing, able and daring to venture, the more interesting and important nuances in vocal performance in a ritual setting can become. Individuals trained in the art of Sinister Ritual Chant can disproportionately contribute to the atmosphere and sinister energy of the rites, and can complement, bolster or in other ways enhance the performance other less skilled or experienced individuals. Training the art of Sinister Ritual Chant is not based on classical musical theory per se, but rather it is an organic way to develop and utilise one's voice as a powerful ritual implement.

All of this being said, the most important part of Sinister Ritual Chant is to just start using your voice with passionate intent, irrespective of how the words are pronounced, or what your voice actually sounds like. It is the intent which is key here. Ultimately no one and nothing gives a fuck what your voice sounds like -as long as your sounds are loud and bold in the group setting. There is a strange feeling of absurdity that can permeate ritual work if any of the participants do not offer their full attention, effort and intent -be warned! As stated above, these techniques will only enhance your experiences and rituals. I will present the techniques here in order from easiest to most difficult, and make some recommendations on where to track down more information on, or hear samples of, the techniques being applied. After detailing what the technique is and how to do it, I will offer advice on when it is best to apply it.

In the preparation stage, which can realistically last indefinitely, start listening for sounds that are around you that interest you and try your throat at mimicking them. Think about dog growls, howling wolves, pig snorting, singing parts of songs that you like, making all types of other sounds with your mouth, tongue, nasal cavity, throat, lungs and stomach muscles. Start imitating sounds like bells, guitars, and birds; whatever. Start quietly humming and making these noises under your breath, or as loudly as you dare. The focus here is to become adventurous with the sounds that you can allow yourself to make. This is the experimental stage, which you will draw on to learn and develop new vocal techniques throughout your work. At this stage you have to consign yourself to the fact that many mistakes and undesirable sounds may be made. Learn the limits of your voice by shamelessly pushing the boundaries of it. You never know what is enough until you know what is too much. Keep that perennial Wisdom in mind at all times.

It is also recommended that you start listening to ritual music that features the techniques that you would like to learn, and start by mimicking them as best you can. Learning the words of normal songs, or the sounds or mantras that are used for sacred music also go a long way in helping to demystify the techniques used, as you can sing a correct word (or sound) and mimic the overall sound.

Singing the Gnostic Pentagram Vowels

The first technique will be using the vowels, A, E, I, O, U as used in the Greater Banishing Ritual of the Pentagram. These are chosen because they are rudimentary vowel sounds that do not have any intrinsic occult meaning, necessarily. Singing these vowels can also feel quite absurd, in both senses of the word, however, that aim here is to produce and develop a sound and then to lose the self-consciousness that may or may not be tied to using your voice. These sounds are generally the basis for all other parts of chanting and the ritualistic uses of your voice. Very simply begin by saying the vowels loudly. They are pronounced Ay, Ee, Eye, Oh, You. Pay attention to where the sounds are being generated in your mouth and throat.

Also focus on the shape that your mouth makes to create each sound. Make a conscious effort to make the most pronounced shapes that you can with your lips to make these vowel sounds. Take a deep breath and use your stomach muscles and lungs to push the sound of each vowel through your throat, over your tongue and through your lips.

As you become more confident and comfortable going through these sounds start to prolong them. Use the cavity of your throat and mouth to resonate the sounds. As you make each noise push yourself and listen for any other resonance you may generate within your nasal cavity. Try and sing the sound in whatever voice is most comfortable to you. Find places that naturally enhance your resonance. Experiment with using bigger breaths and tightening your stomach muscles more or less, tilting your head back or forward to change the shape and size of your throat. Change the position of your tongue and the shape being made by your lips. Whilst experimenting with these things listen for what works and that what does not work and pay attention to what you were doing to generate the sounds. Also focus on how you feel about the noises that you make, and where they are felt in the body.

It cannot be recommended highly enough that one is physically fit to sing. Add more cardiovascular and core exercises to your workout regime to facilitate your voice.

These exercises can be enhanced by tracing the banishing pentagrams whilst singing each vowel. Visualise the pentagram as you trace each line, and link it to each sound that you make. You will notice that by charging the pentagrams with noise they feel even more powerful.

Practice singing the sounds, and add them to your repertoire of strange experimental practice sounds and noises. Try and make the vowel sounds through your nasal cavity only (with your mouth closed). Pay attention to what is going on in your nose. What part of your nasal cavity vibrates? How can you make the noise louder? You can hum the sounds through your nose and more your neck to change the volume and sound of the

noise as you go. Continue to work at prolonging the sounds. Use these sounds to experiment with running the sounds into each other. AE (Ay - Ee), EO (Ee-Oh), EA (Ee-Ay) are particularly useful combinations of sounds to make. There are other ways to pronounce the vowels, however, we will view these in the further sections, as they start to acquire some meanings and associations.

The Fivefold Chakral Spheres

Following on directly from the Gnostic Pentagram sounds are the fivefold and sevenfold chakral sphere sounds. I have adapted these techniques primarily from the teachings of Jonathan Goldman and his Sacred Vowel Sounds. These are the best example of developing technique that I have been exposed to. In line with the Gnostic Pentagram Vowels the Fivefold Chakral Sphere Sounds are the next logical progression. It is advised that one takes the less inhibited approach to making these sounds as learnt above. Due to the limited number of these sounds they cover slightly larger areas of the body that the Sevenfold Chakral Spheres. As you make each sound do it for as long as feels comfortable for you, there is no need to overexert yourself when applying these techniques. Complete three repetitions of each sound, refocusing on the right location each time. It is important to note that the centre of each sound is not only on the surface of the skin, or pin-pointed to a small area. These Five Chakral Sphere sounds take up quite broad areas in the body and overlap each other to an extent. The first sound is '**Ur**', which is a low grumbling noise. The focus of this noise is in the genital region and/or the perineum. Try and get this vocal sound to vibrate or resonant in that region of the body. It may help to clench the pelvic floor muscles a few times to draw your attention to this area.

The second sound is '**Oh**' and is centred in the region of the naval. Place your hands on your naval and feel the vibration of the noise in your stomach muscles under your lungs.

The third sound is '**Ah**' and is readily apparent in the middle of your chest, near your heart. It should be noted that this is the sound that doctor's typically get people to make when they want to check their respiratory tracts, and determine the functions of the lungs.

The fourth sound is '**Ayee**' which is a cross between Ay and Ee. This sound resonates in the throat and has a calming effect there. The vibration should be readily felt there as you practice to make this sound.

The fifth sound is '**Eee**' and is a high pitched sound. It is sometimes tricky to get this to vibrate in your head, however, the technique and sound is only done correctly when you feel it vibrate in your head (usually in or above your third eye).

After practising locating and feeling these sounds in the relevant areas of the body, focus on lifting the energy from each Chakral Sphere.

These techniques are used in the Diabolic Gnostic Elemental Pentagram ritual.

Chanting and Vibrating the Seven Energy Centers (Chakral Spheres)

These chakral chanting techniques should be practised daily to help develop your voice and every part of your body that contributes to producing vocal sounds. Each sound can be made as few times as once, or more ideally seven times for a much more prolonged and complete experience, as time permits. Whilst doing these exercises pay attention to which parts of your body, stomach, lungs, throat, tongue, mouth, nasal cavity and lips vibrate and move. Focus on how to change and develop each sound.

The first sound is '**Ur**' and is at the base of your spine. Use you pelvic floor muscles to help vibrate this sound as your throat makes the low noise.

The second sound is '**Oo**' and resonates in your naval. Flex your stomach

to further enhance the feel and link to this area.

The third sound is '**Oh**' and is centred at your Solar Plexus. Feel the vibration at the base of your lungs.

The fourth sound is '**Ah**' and is located at your heart and in the middle of your lungs.

The fifth sound is '**Ay**' and it vibrates rapidly in your throat.

The sixth sound is '**Ay-ee**' and it is located in the middle of your forehead slightly above your eyes.

The seventh sound is '**Eee**', a high pitched noise that can be felt in the top of your head. Notice that the last two sounds are pretty similar, and that the energy centres are very close to each other.

Additional relevant exercises that can be applied these vocal techniques is starting at the base of your spine and visualising a serpent (the Serpent of Knowledge) unravelling itself and moving up through the energy centres with power and intent. Whirling swastikas can also be visualised at each energy centre as rotating and contributing to the momentum of the serpentine energy.

Chanting and Vibrating the Sevenfold Key -HAVIHOY

The Sevenfold Key is a piece that is peculiar to the EDG. It is also one of the vocal pieces contained in The 37 Spheres. It is more complex than the vowel sounds that are explicitly linked to certain areas and zones in the body, because there are not exact corresponding human energy spheres contained in the Sevenfold Key. It is a mantra in the sense that HAVIHOY does not explicitly mean anything. That being said, it is the fourfold name of the Devil HVHY, divided by the Threefold name of power inherit in Zaios' name 'AIO'. This piece is to be practised by firstly following the key

as it is presented 'He. Ay. Vor. Ee. He. Oh. Yod.' This key mixes consonants with vowel sounds, which can require a fair bit of practice. It is recommended that the vowel sounds are drawn out and emphasised more than the consonants. The second way this key is used is to chant the 'He. Vor. He. Yod' and then 'Ay. Ee. Oh.' joining the points of an obtuse septagram as you progress to each point.

When making these sounds you need to employ your stomach, chest, lungs, throat, mouth, nasal cavity, lips and tongue for each sound. Practice by making each noise loudly and clearly. Try and push yourself beyond your clean and clear comfort zone and start to get more ragged noises out of these sounds. Force the noises at different parts of your throat, mouth, nasal cavity and tongue. Try shorter bursts of yelling, or growling like a dog for harsher sounds. If your voice gets tired and worn revert back to making vocal sounds more normally and listen for the differences.

When practising the Sevenfold Key experiment with running the sounds into each other. Transition between two different sounds in one breath, using the same projecting and vibrating techniques that you have developed up to this point. It is good to pay attention to how the mouth and lips change shape and how the tongue changes positions as you transition between the sounds.

One lot of transitions may sound like this:
Heeee-aaaaay. Vooooooooor-eeeeeee. Heeeeee-Ohhhhhh.
Yooooooooooood.
The transitions from Ay, Ee and Oh are some of the simplest and most fruitful transitions. They also go a long way towards getting overtones to occur.

The Sevenfold Key is an extremely suitable piece to practice with other Diabolic Gnostics, to develop your combined sound and to generate new forms of vocally enhanced energy. A simple version of this as a joint piece could be seven repeats of the entire piece (H.A.V.I.H.O.Y.H.V.H.Y.A.I.O.) Each repeat could be begun with a ringing of a bell.

Chant and Singing (Carrying a note)

By this stage it is assumed that you would have practised a fair amount of singing, and that you have found some comfort in using and hearing your own voice. Normal singing is re-introduced here as a concept because it is important to keep singing songs that you find enjoyable. By hearing your voice alongside your favourite vocalist or singer you may come to replicate what they do, or learn to accompany them by complimenting their voice. These ideas should be self-evident as you work through the preceding exercises and make it to this point. Personally I do not recommend going out and trying to sing karaoke or the like, however, these types of activities may be beneficial to some to learn how to carry a note. They can be a moderately effective tool for building confidence by being plunged into an uncomfortable situation in front of strangers, and you will also get instant feedback from an audience too. I prefer to keep my singing to myself, the EDG or other close friends as it is a deeply personal part of me, and I do not have issues with extroversion. If shyness is an issue it is better to practice in front of strangers than to do nothing and then fail the group through lack of self-development.

Another option to develop chanting and singing abilities is to join a choir or other type of singing group and practice. Utilise the singing skills detailed above -do not just sing with your mouth or throat, involve your whole body, especially your lungs. You should be more that fit enough to make beautifully sounding vocal noises.
Practice singing difficult pieces of music. Find operatic vocalists that you can try and mimic. Listen even more closely to Gregorian chants and follow along or accompany what they are doing. Experiment with other occult vocalists with any of the various ideas above. Lead some vocal pieces, and back up or enhance someone else's lead. Whether another vocalist is more skilled than you or not, the skill is to make the group sound better by working with others.

Seven Meditative Postures

These Meditative Postures are to compliment the Diabolic Gnostic Chakral Spheres and Marsttarial Gnosis, and can be done during the chakral chants, after training or instead of other yogic practices. Each pose should be held for 30 seconds and repeated 7 times.

1. Baphometic Meditation Pose

Sit on the ground with your back straight. Put the soles of your feet together and push your knees down with your arms or elbows. You will feel the stretch in your hips.

This meditative posture corresponds with the Base chakra and the Phosphorosophian concept of Will. In this pose think about the enigma of Baphomet as a synthesis of goat and god and a crossroad where all manner of living creatures come to fornicate, bleed, live, die, excrete waste and other positive bodily fluids. Think also of being rooted to the place in time and space where you are –wherever that is in the greater scheme of all things. Listen to all of your thoughts about this and make this posture an indestructible foundation for all of your work. Regard your legs as serpents of knowledge coming together to make you one with the deep Wisdom of Baphomet.

2. Horizontal Hanged Man Pose

Lie down on your side with the lower leg straight and the higher leg making a number 4 shape with your body. Put the upper arm out perpendicular to your body and hold your bent knee with the lower arm. Stretch both sides. You will feel the stretch in your back.

This meditative posture corresponds with the Sacral Area chakra and the Phosphorosophian concept of Individuality. In this pose contemplate the Hanged Man of the Tarot and his changing perspectives. Think how you as an individual can apply new perspectives to your ways, views, beliefs, be-

haviours, habits or customs. Think about how this relates to the foundations established in the Baphometic Meditation Pose. Consider also the Wotanic element of the Hanged Man, and come to see how you as an individual can sacrifice part of your Self for yourself in a way that begets positive evolutionary change.

3. Serpent of Wisdom Pose

Lie down facing the ground. Lift your upper body with your arms but keep your hips on the ground. You will feel the stretch in your abdominals and chest.

This meditative posture corresponds with the Solar Plexus chakra and the Phosphorosophian concept of Strength. In this pose contemplate the strength of character and fortitude it took for the Serpent to oppose the will and laws of Yahveh to lead humanity to the revelation that we can be as gods. According to the mythology the Serpent of Wisdom gave us the means to seek knowledge for ourselves, and this is a strong core value to develop. Note also that the serpentine energy from the Baphometic Meditation Pose surges through your body and that your foundations are good to build what you will upon because they are strong, as you are strong as an individual recognising the numinous within.

4. One Armed Fyrfos

Stretch each arm across the body, over the middle of your chest. Hold the arm out straight to your side and use your other arm to stretch by binding your elbow. You will feel the stretch in your arms and shoulders. This stretch needs to be completed four times each side.

This meditative posture corresponds with the Heart chakra and the Phosphorosophian concept of Usurpation. As you complete this stretch to the left consider how you as part of the Swastika come to cast the Blood unto the Fire. As you do this stretch on the opposite side consider yourself as part of a Sauvastika and how you are come to douse the Fire with Blood.

Think about how this relates to the Luciferian usurpation of Yahveh, and of the Individual over the many-too-many. You should feel comfortable being part of a Swastika or Sauvastika of Life and Death, Blood and Fire, and ultimately having these powerful symbols be a part of you, your work and your own divinity of the Blood.

5. The Whorl

Rotate your head in large circles slowly, using your neck. Repeat in both directions seven times each way.

This meditative posture corresponds with the Throat chakra and the Phosphorosophian concept of Creativity. Consider how the rotation of your head and neck are forming a whorl axially with your body. One direction may symbolise destruction and the other creativity, but make sure you keep in mind that these designations are arbitrarily determined by you as a strong individual. Think about creating and destroying or doing and undoing as you complete the Whorl. Think also how these whorls can relate to the coils of the Serpents, or the galaxies or any other form of whorl.

6. Pray unto the Devil or Prostration Pose

Kneel on the ground, and place your arms far out in front of you with your palms on the ground. Stretch backwards with your brow on the ground to stretch your shoulders.

This meditative posture corresponds with the Brow chakra and the Phosphorosophian concept of Unbelief. In this position consider the key idea of Belief contra Unbelief. Are you praying to the Devil or prostrating yourself to a Belief? Sacrifice your hubris to humility in this pose. Aspire to perceive things as they are, rather than what you believe them to be. In each repeat of the Prostration Pose devote a small meditation on the Seven Points of Phosphorosophia; 1. Will; 2. Individuality; 3. Strength; 4. Usurpation; 5. Creativity; 6. Unbelief; and 7. Wisdom. Come to see these points for what they actually are.

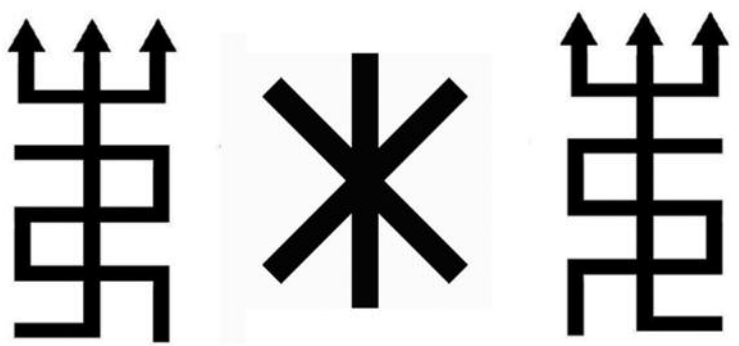
7. Pillar of Fire

Stretch your arms straight up above your head with face turned up. This stretch will be felt in your shoulders and arms, and to a lesser extent your back and neck. For maximum effect stand up whilst doing this stretch.

This meditative posture corresponds with the Crown chakra and the Phosphorosophian concept of Wisdom. Rather than actively contemplating certain ideas feel the fiery serpentine energy flow through your body and revel in it.

Impromptu Chaosatanic Ritual: Wyrd Scenes in the Gold Mine Rite

This ritual is an example of the type of spontaneous rite that should be part of the arsenal of the Diabolic Gnostic practitioner, whence a location served as the main inspiration for a relatively impromptu Chaosatanic ritual. Various passages from 'Diabolic Gnosticism: Mythos and Philosophy' can easily be substituted for the text that was chanted during this ritual. The more readily one can utilise the natural environment and their occult knowledge to confidently conduct such a ritual, the more closely aligned with Diabolic Gnosticism one is.



Requirements:

- Bottle of water
- Mask
- Hood
- Robe (optional)
- 13 Candles (black, red, white or church candles)
- Pluto incense: *Wormwood, pine, coriander, ginger.*
- Charcoal
- Lighter
- Incense Burner
- Grave Water
- Oil
- Tingshas
- Other symbols of Death, the Devil or Satan (e.g. necklaces)

Location:

Old Gold Mines

Wyrd Scenes inside the Gold Mine Ritual:

1. Anoint the participants with incense, repeating:

'By Fire and by Air I anoint thee'

2. Anoint implements with grave water, repeating:

'By Water and by Earth I anoint thee'

3. Anoint candles with Frankincense oil, repeating:

'The doors of perception are cleansed'

4. Summoning:

'He Vau He Yod' (repeat four times with Tibetan cymbals)
Devil, Havayoth, Shadow, from the depths I call thee-
Bestow unto us thy Diabolic Gnosis.
Reveal unto us thy True Will.

'Zazas, Zazas, Nasatanada Zazas!' (repeat seven times).

Hell from beneath is moved for thee to meet thee at thine coming.
Unto the greater Glory of the Devil!
In Majorem Diaboli Gloriam

Wyrd Scenes inside the Gold Mine Annotation

It was noticeably cold at the gold mine site. To enter into the gold mine locale we had to cross a little creek. This crossing of the water was deeply symbolic and provided a small obstacle for us to work together to overcome. I had timed our arrival at the location so that we could use the last amount of sunlight to do a reasonably thorough reconnaissance of the area, including determining which mine would be best for the ritual. During our wanderings we came across a few people, one walking a dog, and two other males. By this stage we were at a quarry where Participant 1 found a key and commented on a random blaze of purple flowers crowning a large bush.

Walking in the dying light of the day we were able to share stories and ideas freely. By dusk we arrived at the hilltop ritual site whence we brought together stones to create a fire circle. The moon and the sunset were both vying for our attention during the collection of stones and wood. Participant 2 drew a Thrasz in the middle of our fire pit in respect for the Temple of THEM. We went on to create a stone Thrasz as part of a larger fire pit, whilst sharing ideas on the meaning of the symbol, and also thinking of some words to say in regards to charging the image. 'He Vau He Yod' was intimated as a potential chant we could use to charge the symbol, however, we all opted to not say anything.

As the fire burned we started focusing on the ritual proper and anointed four candles, Tibetan cymbals and our symbols of Death with juniper oil. When the time felt right we proceeded back down the hill to the Fourth Hill Gold Mine shaft. At the entrance of the mine I spoke about the idea of finding our own spiritual gold in the mine, by way of our chanting a fourfold name of the Devil, and by burning Plutonian incense -which was comprised in part of wormwood and marijuana. Each participant was anointed by Fire and Air with the incense and asked to enter the mine. The mine was a lengthy tunnel of roughly hewn stone that ended abruptly with a large iron door. Initially the entrance required one to stoop low, however, the height of the inside of the mine increased as the threshold was reached. As per our previous arrangement the Tibetan cymbals marked the beginning of the chanting. During the various chants we would occasionally reach an otherworldly resonance with each other, at which point I felt that gnosis had been attained. A worm appeared near our incense burner and looked like a scar across the ground, as Participant 3 said 'Hail Havayoth' (at which point my attention was drawn to the worm). We stood up to open up our lungs and make louder chants, and proceeded to bang on the iron door on the threshold and the cymbals to make an inspired cacophonous sound. Participants 1 and 2 improvised further by chanting the 'Agios Diabolos', which added to the solemnity of the ritual. We exited the mine at the conclusion of a very close and intimate rite, through the birth canal of the old gold mine. Outside local domestic dogs were barking like crazy.

As we walked back to our fire pit we shared some preliminary thoughts and feelings about our ritual chanting, especially regarding the symbol of the worm, which Participant 1 pointed out represents the serpent, dragon, death and renewal. These ideas were particularly relevant considering some of our group conversations about Apophis, and our rebirth into evil as we exited the mine. The worm may also have linked the ritual to our symbols of death, which we took into the mine but did not actively use during the ritual. Candle wax was used to adorn a large flat altar-like stone with various symbols including the Thrasz. Upon arrival at the top of the hill, back to the place where we had our fire pit, we quickly went to work

reigniting the fire, we shared some small amount of food, drank the remainder of our water and spoke some more. I lit the second incense I had created as we talked freely to liven up the atmosphere and bring us back into the now. When we were ready we left the hilltop for a second time, leaving only the great stony Thrasz fire place for the next ritual, and as a marker for others. As we crossed back over the creek, helping each other with lights and recognised that we had cross back into the mundane world.

Wyrd Scenes inside the Gold Mine Commentary

This ritual was conducted under the Fourth Hill by four participants, and centred on the fourfold name of the Devil, HVHY. Other important symbolism revolved around the Plutonian influence of the location, an old gold mine, the wormwood-based ritual incense, and the symbols of Death that each participant brought into the mine. The structured part of the ritual called forth the Devil four times, and a worm appeared. The worm in many ways is symbolic of the Earth, serpents, dragons, Death, decomposition, making fertile, cleansing foundations and rebirth. Earth, serpents and dragons are all very closely linked to the Devil. The worm also came to represent the coming forth of the deep subconscious and unconscious Diabolic Gnosis as a manifestation of Death and rebirth –alike a mighty eagle bearing forth a Fyrfos. However, the worm also appeared as an initiatory scar, much alike the marks that adorn two of the participants' torsos. Maybe the inside of the Earth in the Fourth Hill Gold Mine was showing us that it was a sacred spot imbued with the same sinister essence that we sought, and that we have within ourselves. The Devil intimated to us that the knowledge that we required had to do with the evolution, growth and development of that which is below. We shall come to destroy that which stands in our ways, break the olden forms back down to their primal elements and then create out of the fertile grounds we have established. Also, that knowledge and way was not too far below the surface (for those present). The Earth for us was not a grave but rather a fertile worldly womb. We were touching upon old forgotten energies that have

been otherwise left for dead. The mine brought forth precious spiritual material. During the chanting the dissonant voices would occasionally resonate with each other and the mine tunnel. At those points something other took over the individual participants and made us one with THEM. Each occurrence of THEM coming forth lasted for all Time in Wyrd. I think that we made a few indelible marks in the Great External Chaos (or in a realm 'other' than this one). We managed to channel that which was external to us, as well as that which was within us and the Earth. We literally stood at the threshold of a much deeper and large mine complex, and one of the participants knocked on the iron door.

Anointing Ritual Implements and Participants

Anointing ritual implements and participants is intended to charge a regular item, to make it suitable for ritual usage.

Anoint candles with Frankincense oil:
'With _____ oil I anoint thee.'

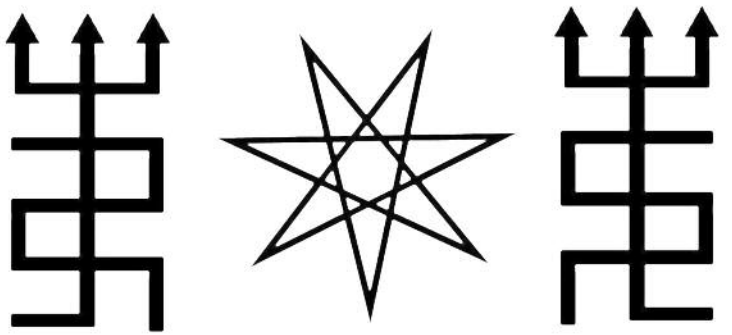
Get a few drops of suitable oil on the forefinger of either hand and slowly and purposefully rub the oil into the candle in a circular, spiralling motion. Start from the bottom and work your way up to the wick. Direct your attention to cleansing the normal candle and simultaneously project your magical Will and intent into the candle. Under your breath repeat the words, 'With _____ oil I anoint thee.' It helps to use an appropriate oil to further link the candle to your work, for example, Juniper Oil would be very suitable for cleansing with Fire. One would then say, 'With Juniper Oil I anoint thee, and charge thee with Fire, to purge any negative energy.'

Anoint the participants with incense:
'By Fire and by Air I anoint thee'

Participant stands with arms outstretched. With an incense burner make spirals or lemniscates around each participant, starting at the feet and

working up to the head. Work circular motions from the centre of the body out to each arm and back to the centre. Anoint the back of the participant with incense also, starting at the head and working back down to the feet. The choice of incense should be suitable for ritual cleansing. I recommend frankincense, benzoin, myrrh or copal.

Diabolic Gnostic Rite of Self Initiation: Aphos



Astral Seal of Aphos

Requirements:

- Seven candles
- Ritual knife
- Anointing oil
- Incense
- Censer
- Black Candle
- Seven stones (optional)
- Astral Seal of Aphos painted on cloth or canvas

Location:

The Diabolic Gnosis Rite of Self Initiation: Aphos should be completed on a New Moon, outdoors in a secluded place on a cliff or beach facing tumultuous seas, on a mountain top, in a cave or cavern, in an old cemetery, an abandoned building (church, bunker, asylum etc.) or by a river, a lake, crossroads or an abandoned mine. The location has to exude energy or have special meaning to the potential initiate.

Preparation:

Place seven anointed candles in a circular shape to mark out a ritual space. These represent the Seven Points of Phosphorosophia and the Septagram, and they link the physical space to internal and external space. Each candle should be inscribed with the Seven Points of Phosphorosophia (Will, Creativity, Self, Strength, Usurpation, Unbelief, Wisdom). Depending on the location of the Rite of Initiation seven stones can also be placed around the ritual space with the candles positioned on top of them. As each candle is lit say 'Lucifer Illuminatio Mea!' and visualise a Sig Rune in the flame.

The ritual space can also be surrounded by branches of wormwood (or similar plants).

Set up a small altar on the ground using the Astral Seal of Aphos as the altar. A lone Black candle can be used to weigh down the seal. Place the ritual knife to the right of the altar and the censer to the left.

Light incense (top up incense throughout the rite as required/desired).

Rite Proper:

Complete a HVHY Banishing Ritual

1. With your left arm stretched towards the centre of your ritual space and your right arm stretched outwards, walk widdershins around the ritual

space, dragging up the energy with your right hand and chanting 'He Vau He Yod' during each rotation of the space. Your arms and body should form a Fyrfos as you move. Complete this seven times. Finish by standing and facing the Astral Seal of Aphos.

Complete a chakral meditation (The Seven Energy Centres)

2. Place both hands over your Base (Will) chakral and seven times vibrate:
'Ur'
3. Then once exclaim:
"Via Diabolic Gnosis we come to know the true Will of the Devil, HVHY."
4. Place both hands over your Sacral (Individuality) chakra and seven times vibrate:
'Oh'
5. Then once exclaim:
"As Life Blood and Fire I am come of the Devil."
6. Place both hands over your Solar Plexus (Strength) chakra and seven times vibrate:
'Oo'
7. Then once exclaim:
"As Sun Fire in the Blood I blaze with Strength."
8. Place both hands over your Heart (Usurpation) chakra and seven times vibrate:
'Ah'
9. Then once exclaim:
"I cast the Blood unto the Fire and douse the Fire with Blood."
10. Place both hands over your Throat (Creativity) chakra and seven times vibrate:
'Ay'
11. Then once exclaim:
"I destroy and from utter destruction I create my own reality."
12. Place both hands over your Brow (Unbelief) chakra and seven times vibrate:
'Ey'
13. Then once exclaim:

"Void of belief I perceive things as they are."
14. Place both hands over your Crown (Wisdom) chakra and seven times vibrate:
'Ei'
15. Then once exclaim:
"Actively I come to know that which is unknown and knowable."

Contemplation of the Astral Seal of Aphos

16. Once the chakral chant is complete sit in the cross legged meditative pose in front the Astral Seal of Aphos, with both hands turned upwards. Then exclaim:
'From the false light of the cursed Demiurge I am come unto the Way of Phosphorosophia. As Aphos void of Sof I am come. By the Seven Fires that enlighten this place I seek to find Phos and Sophia within, on and beyond this world.'

The Sig Rune Anointing

17. Draw a Sig Rune on your brow with the anointing oil saying 'Hail Sig'. Smell the oil and feel it on your brow. Feel your Third Eye opening up.

Extinguishing Light of Sof

18. Move to each candle and sit or kneel in front of it. Focus on the light for a few moments, contemplate each of the Seven Points of Phosphorosophia (say them under your breath like a mantra if so desired), and then blow out each candle keeping the idea in your mind as the flame is extinguished. Perceive the increasing darkness as each candle is blown out, but feel the link between the energies of all of the candle points.

The Aphos Dedication

19. Return to the sitting stance in front of the Astral Seal of Aphos. Raise your arms up in the Sign of Apophis/Typhon and exclaim:

'As Aphos void of Sof I am come. I am come as a vessel filled with darkness, enthusiasm and potential seeking to fill myself with Diabolic Gnosis. It is my Will to dedicate my body, soul and mind unto the Path of the Devil. I offer my dedication, devotion and passion to Diabolic Gnosticism.'

The Aphos Blood Offering

20. With your right hand pick up the ritual knife and cut your left hand. Use the blood to draw a V under the Septagram on the Astral Seal of Aphos, and an X over the Septagram. Contemplate the meaning of the X as Blood being carried by the V as a chalice.

Slowly chant *'Aphos'* (Ay-Fos) seven times.

Aphotic Meditation

21. Blow out the Black Candle, burn all of the remaining incense and meditate in the dark, focusing on the smells, sounds and images that you see to conclude the initiation.

Successful Initiation into the Ecclesia Diabolica Gnostica

Before conducting this rite it is best advised to contact the Ecclesia Diabolica Gnostica (EDG) to make us aware of your intentions. Self-initiation shows empathy with our Way, the Path of the Devil and Diabolic Gnosticism generally. To be considered for initiation into EDG a candidate will have to complete the Rite of Self Initiation: Aphos over 7 successive New

Moons, and become physically prepared to complete the Marsttarial trial. On the day/night of assessment by one or more of our members, the candidate will have to organise, host and conduct an eighth Rite of Initiation: Aphos in the presence of the EDG representative/s, as well as the Oath of Secrecy and the Marsttarial trial.

Diabolic Gnostic Rite of Self Initiation: Aphos Annotation

Reconnaissance and Ritual Space Preparations

One autumnal afternoon I travelled with another to the ritual space to complete a reconnaissance of the area during daylight hours. During our ventures we found a cairn set up in honour of the gold that was found at the site from 1851, a cairn that was otherwise unknown to me. The historical sympathetic link between cairns as markers for burial grounds and ceremonial sites resonated deep within me. The tall stony obelisk also emanated an odd Lovecraftian aura...

Various mine shafts were investigated as per our curious wont. They exuded a subtle primal diabolical energy.

We came across a stone marker that an earlier group had stained with a waxen Thrasz, however the Thrasz was no longer extant. It most likely had been scratched off by concerned or worried locals.

As we came to the ritual site proper we easily found the fire place from the trail. All of the trails have been very well worn since last we ventured to the site. This means that hilltop rituals and ceremonies at this site may have to come to an end. Encroaching development around the site is also jeopardizing the value of the hilltop site -the mine shafts are still very useful though, especially for small scale chanting and throat singing rituals.

We reinstated the tentacles to the Thrasz fire pit and gave it a Runic Eyesa. We will show our Sinister Solidarity with members of the Temple of

THEM as we continue the great work by the fiery light of the Thrasz.

Chthonic Water Baptism

On the night of the Autumn Equinox on a New Moon, four individuals ventured to the ritual grounds to commence their initiation into the Ecclesia Diabolica Gnostica. The first part of this prolonged ritual involved crossing a Water Threshold, which in times past people eagerly panned for gold. As the first individual crossed the Water Threshold s/he stopped and positioned hirself to consecrate the next individual with a Chthonic Water Baptism. The symbolism in this act was profound as each individual was consecrated and blessed with water laden with spiritual gold. Blessing here is taken to mean besprinkling with Blood as per the original definition of the term 'blodison'.

The Chthonic Water was transubstantiated into Blood for this blessing.

Oath of Secrecy

We then ran up a hill to the next location, an abandoned mine. The exercise helped to charge our bodies by increasing the blood flow and our breathing rates. This activity occurring at night on an unfamiliar path added an immediate sense of inner excitement by increasing the flow of physical and psychic energy. Each individual entered the mine following Participant 1 who was bearing a Black Candle into the tunnel. In turn each individual was called to the mine entrance and was anointed by Fire and Air with incense. The cleansing incense was made from copal, benzoin and pine. By this stage everyone had gone through initiations of Water, Earth, Fire and Air. The Oath of Secrecy was given by everyone one by one, read and repeated carefully from the Black Book. The word 'Devil' resounded throughout the mine shaft each time someone said it. Dogs were baying around us as wild animals climbed through the trees and ran through the undergrowth. The wind slowly intensified.

Homage to the Australis Serpens and THEM

Through the trees we could see something that looked like a lantern of the Dead. We could hear some voices and it seemed that our blitzkrieg operation was in jeopardy, however the intrusion passed and no other humans were seen. We walked to the next spot, which was a blank marker stone, and spoke of the history of the EDG, its predecessor Ordo Australis Serpens, and the Dragon of the New Church. A waxen image of the Thrasz had been made on the marker stone on a former occasion, unfortunately it had been almost entirely removed. We lay our hands upon the stone and paid tribute to THEM and the Australis Serpens.

The Aphotic Rite of Initiation

By this stage we were in the perfect mindset to commence our rite. We walked solemnly in the dark up to the ritual site, passing by large open holes rent in the hill. They had the appearance of mass graves and offered a deathly chthonic energy to our purpose. We found the ritual site where a great Thrasz fireplace had been previously set up, and the group went immediately into action. The candles, seals, incense, Seven stones and the Seven Fires were quickly and reverently set up, as we had previously rehearsed. The ritual space was well demarked and established. The group changed into their ritual attire and we spontaneously began to circle around the ritual space. We used incense to create more of a flowing, whirling energy and to charge the Seven Fires. There was a great flux of energy all around us. The site looked awe inspiring –a large space with curious little altars set up in seven external positions and one internal altar divided into four sides. There was something primal about the site and the set-up which touched my heart and soul. It was definitely the right place and the right time to do this work, and I was certainly with the right people. The set-up and transition into the rite was flawless.

I returned my censer to the eye of the Thrasz fire place at the centre of our site and starting in the South we began the Twofold Fyrfos Banishing Rit-

ual. We used bold hand and arm gestures, and loud chants, vibrations and callings. Our intent was clear and the banishing ritual was very powerful. The visualisation of the four Fyrfoses came very easily, and they maintained their positions. The cruciform position beyond the cross was another very moving aspect of this ritual as my spirit changed perspective and I could see down upon the group and also up into the stars. The trees around us gave a lot of Earth bound perspectives to these celestial mediations and projections though.

Each participant moved to his station, seated in front of the Astral Seal of Aphos. We focused on our breathing and carefully, purposefully commenced the Rite of Initiation proper. Spoken sections of the rite were delivered with poise, intent and respect. Via the voice of one of our brethren we were borne into the Devil Currents of Diabolic Gnosis. We anointed ourselves with Australian Sandalwood oil by drawing a Sig Rune onto our Third Eyes, opening up the perception of inner vision. The lights of the Seven Points were extinguished and we became one with the darkness.

The rite continued with another member conveying the second spoken part of the rite. The ritual cuts were administered. I did not bleed, instead strange crystals that kept appearing from the wounds. I was reminded of these words from Lucifer Usurper:

'Crystalline torrents
Of apocalyptic Words of pure Light
Poured from the vitreous chalice
Of the ever-righteous Light Bearer:
Offer thine Self (imperfect) upwards,
Unto the everlasting Fire,
Which emits grey tinged smoke,
The Fire threefold
And fourfold also...'

I poured the wax from my Black Candle onto the Astral Seal of Aphos and tried to capture some of the crystals. The atmosphere was charged with

the offerings of Pure Blood. As we rent our flesh we became initiates of the Ecclesia Diabolica Gnostica. We snuffed our Black Candles and began a sevenfold chant of the word 'Aphos', the energies of which were subtle but all pervading. This transitioned into a long dark meditation whence I identified with a perspective somewhat above our group. I moved between three distinct realms, a deep personal realm, the realm of the initiates gathered and one of the distant stars. I felt an oneness with darkness, but also a particular understanding of that darkness which was a bond that the initiates all had in common. We had created a door (or portal) for that energy to wo/manifest in and charged the Astral Seal of Aphos with it.

A strike of the singing bowl signalled the end of the meditation. We lit a fire in the Fire Pit, shared a drink with the Devil and cast some magnesium into the fire to scry with (focusing on Phosphoros). An initiate gave us all necklaces made of goat bone carved with the Path of the Devil sigil. Somewhere near our site a barrage of fireworks could be heard but not seen. I took this to mean that the Fire does in fact work, be it Chaos Fire, Entropic Fire, the Fire in our Blood, our passion, Satan as Fire, the Element of Fire, the Black Flame, the Seven Flames, or the Fire Pit dedicated unto the greater glory of the Devil!

Post Ritual

After the ritual I felt spiritually satisfied. The rite moved me profoundly, as did the recognition of the bond established between me, the Devil, and the other members of EDG. I achieved an oneness and Gnosis with many things, including a heightened state of awareness and an empathy with the currents of life. My sense of synchronicity had increased and I could also feel a strange, weird/Wyrd sense of divinatory knowledge/vision. I had an image of standing atop the hill as four ChaoSatanists and Devil Worshippers doing the dark work of the ages being strongly linked to others who had done similar rites over the centuries. The next aim will be to project the synchronistic diabolical energies far into the future, and further into space.

During the entire rite we drew upon several core aspects of the EDG including the Blood Sigil (with the baptism), Marsttarial (with the physical activity) and the Path of the Devil (the gifting), Phosphor Es Scents (ritual incense), the XV cut (during the Twofold Fyrfos), and the Astral Seal of Aphos.

Rite of the Southern Serpent

Requirements:

- Robes
- Four Elemental candles
- Seven Stones
- Incense
- Ritual Knife
- Ritual Fire
- Singing Bowl

1. Baptise with Sea Water

'With the chaotic and tumultuous waters of the southern sea I consecrate thee and bless thee. Feel the potent energy of the dark thrashing waves

cleanse thy body, mind and spirit ready for the Diabolic Gnostic working. Hail the Australis Serpens! Ave Havayoth!'

2. Twofold Fyrfos Banishing Ritual

1. Prepare the Ritual Fire (the Black Fire), incense, and place Seven Stones around the ritual space. Make Four distinct stations at the cardinal points using elemental candles.

Throughout the Twofold Fyrfos the Thurifer needs to slowly and purposefully walk around the Ritual Fire clockwise, between the Fire and the participants, with the censor visualising a Thrasz and swastika-like whorl of energy between the centre of the Fire and the incense. In a low and quiet monotone chant 'Terato Haruspex Engram Malefica' as this act of cleansing is done. Each syllable should last 10 seconds. Visualise a cleansing of the ritual space as the incense billows upwards and outwards.

2. Participant 1 to strike the singing bowl twice. Facing South trace a white Fyrfos with your right pointer and middle finger. Vibrate:

"Fyr-Fos"

3. Participant 1 to strike the singing bowl twice. Facing West trace a white Fyrfos with your right pointer and middle finger. Vibrate:

"Fyr-Fos"

4. Participant 1 to strike the singing bowl twice. Facing North trace a white Fyrfos with your right pointer and middle finger. Vibrate:

"Fyr-Fos"

5. Participant 1 to strike the singing bowl twice. Facing East trace a white Fyrfos with your right pointer and middle finger. Vibrate:

"Fyr-Fos"

6. Participant 1 to strike the singing bowl twice. Face towards the South again. Look downwards and trace the sign of a cross on the ground. At each point vibrate:

"He. Vau. He. Yod."

7. Visualise yourself now standing beyond the Earthly Cross, poised in space ready and exclaim:

Participant 1 "Beyond the Cross!"
8. Stand in the cruciform position with head facing upwards and visualise the black light of a Satanist as a living cross being projected into Time and Space throughout the universe. Look to the sky and find the Southern Cross.

9. Visualise the light of the Southern Cross beaming down upon you. Trace and visualise the lines of the Southern Cross being joined together in the shape of a cross and exclaim:

Participant 1 'And under the Crux of Stars!'
10. Lift up both arms in the Sign of Apophis/Typhon (V) to accept the radiating energy of the Southern Cross and exclaim:

Participant 1 'We are vessels poised to convey, as the Blood and the Cup at once. AVE!'

3. THEM Chant

Participants 1 and 2 to join the Thurifer walking around the circle clockwise chanting 'Terato Haruspex Engram Malefica', visualising and sensing the opening up of a serpentine Eye in the Fire, a Black Abyss beneath and the ingress of curious tentacles into the Ritual Space. Participant 2 is to

move into the Northerly position and Participant 1 to the Southerly position facing towards the Fire. The Thurifer is to cease the walking then tend to the Fire and top up incense in preparation of Elemental Pentagrams.

4. Diabolic Gnostic Elemental Pentagram Banishing Ritual
1. Stand facing the fire pit, and place both of your hands in your genital region, over your base chakra. For seven seconds vibrate:

"U!" (Uuuur)

2. Place both of your hands on your stomach. For seven seconds vibrate:

"O!" (Oh)

3. Place both hands on your solar plexus. For seven seconds vibrate:

"A!" (Ar)

4. Place both hands on your throat. For seven seconds vibrate:

"E!" (Eee)

5. Place both hands on your head with your fingers touching the middle of your forehead. For seven seconds vibrate:

"I!" (Ayee)

6. Raise both your arms and spread your legs, to form a pentagram with your body, and exclaim:

"Havayoth!"

Thurifer is to commence the circling of the Fire with incense, this time counter clockwise, feeling the presence of whatever 'other' forces and ener-

gies may be present and coaxing THEM in. Lightly chant/vibrate 'He, Vau, He, Yod' in monotone whilst doing this.

7. Move counter clockwise to the East and with the ritual knife trace an invoking pentagram of Air. At each point vibrate:

"U (ur), O (oh), A (ar), E (ee), I (aye)."

8. Facing the East with your ritual knife raised exclaim four times:

Participant 2 *"Phosphoros"* (Fos – For – Os)

And then once exclaim:

'May the element of Air come as a whorl and blast away my all-too-human beliefs and faith!'

9. Face the North and with the ritual knife trace an invoking pentagram of Fire. At each point vibrate:

"U (ur), O (oh), A (ar), E (ee), I (aye)."

10. Facing the North with your ritual knife raised exclaim four times:

Participant 1 *"Sataniel"* (Say – Tan – Ee - El)

And then once exclaim:

"May the element of Fire come as a Fyrfos and purge my sub/humanity!"

11. Face the West and with the ritual knife trace an invoking pentagram of Water. At each point vibrate:

"U (ur), O (oh), A (ar), E (ee), I (aye)."

12. Facing the West with your ritual knife raised chant four times:

Participant 2 *"Sanguinis"* (San – Gwin – Is)

And then once exclaim:

"May the element of Water come as a raging torrent and cleanse my Blood!"

13. Face the South and with the ritual knife trace an invoking pentagram of Earth. At each point vibrate:

"U (ur), O (oh), A (ar), E (ee), I (aye)."

14. Facing the South with your ritual knife raised exclaim four times:

Participant 1 *"Havayoth"* (Have-Ah-Yoth)

And then once exclaim:

"May the element of Earth come from an open grave and reveal my Diabolical Will!"

Participants and Thurifer to take up positions around the Ritual Fire at roughly equal intervals.

15. Turn towards the fire pit, stand with your arms and legs outspread, and visualise the four burning pentagrams surrounding you, the pentagram that your body is making, and the serpentine chakral energy surging through your body. After a moment of mediation exclaim:

Participant 2 *'Before these Diabolic Gnostic emanations of the mighty Elements I dedicate myself to this dark work. In the fourfold name of the Devil, He Vau He Yod! '*

16. With your ritual knife trace the pentagram of Spirit towards the fire pit

four times, each time throat singing or chanting:

'He! Vau! Shin! He! Yod!'

And then once exclaim:

Participant 1 *"May the Element of Spirit come as a Hooked Cross and liberate my Spirit!"*

17. Put knives down on the ground. Top up incense as required.

18. Lastly, start to walk around the ritual space vibrating "He, Vau, He, Yod" at each Elemental portal. Have your left arm pointing in towards the central fire and you right arm stretched outwards with fingers outspread. Visualise the energy of the four outer Elements combining with the inner Element of Spirit to charge a Thrasz and a Swastika formed between your arms, your body, and the ritual space. Increase the pace and the speed at which you vibrate the fourfold name of the Devil and rotate around the ritual space.
This piece is called the Wai Khru Mar in honour of the evil spirits and the Doctrine of Marsttarial.
The banishing ritual is complete when a suitable amount of energy is generated (or Diabolic Gnosis is achieved).

5. Invocation of Havayoth

Continue to dance around the ritual space and call lines from the text below when and as they feel appropriate. Top up the incense as needed, and change the singing to chanting and throat singing.

'He Vau He Yod' (four times with Tibetan cymbals)

Devil, Havayoth, Shadow, from the depths I call thee-

Bestow unto us thy Diabolic Gnosis.

Reveal unto us thy True Will.

'Zazas, Zazas, Nasatanada Zazas!' (seven times).

(Zah-Zahs, Zah-Zahs, Nah-Say-Tahn-Ah-Dah, Zah-Zahssss.)

Hell from beneath is moved for thee to meet thee at thine coming.

Unto the greater Glory of the Devil!

Ad Majorem Diaboli Gloriam

Rite of the Southern Serpent Annotation

The ocean thrashed and raged beneath, the cold white foam spluttered and spat at the shore through shattered black rocks that jutted out menacingly like fractured teeth bursting through the shoreline's swollen jaw. Three black-clad beings descended down precarious muddied steps to a beach made of dark sand and stones. A suitable ritual place was espied and established. All around black watery marks betrayed where the fatal tides could rise to when willing. The chaotic ocean could submerge the sliver of shoreline to an unsettling depth, a deadly fact that the trio regarded and respected.

Satisfied that the rising tide would provide an adequate window of opportunity, work commenced quickly as the three established the site for their unholy task. A Thrasz fire place was reverently built out of the abundant stones. Cairns were created for each of the Elemental stations. As large marker stones were torn from the sand one member witnessed a series of celestial events in the evening sky. The Moon appeared, as did Jupiter and Venus. The Moon initially hung low over the eroded cliffs, poised like a silvery scythe. Jupiter and Venus were inextricably linked to the Moon, and

their close bond inspired closer cohesion within the three comrades below. Dusk flittered by too quickly as night engulfed the watery ritual space.

The three climbed the stairs to the cliff tops to gather their equipment. Atop the rocky cliffs they saw the Southern Cross. One intimated that the Southern Cross was as the head of a vast celestial serpent, the Australis Serpens. The three gazed at the stars and pointed out other constellations, such as the Scorpion, Lupus and Centaurus. They returned to the ritual spot laden with gear and inspired by the brilliance of the stars.

The last preparations for the rite took place quickly, quietly and with much veneration and care. Loving crafted Elemental candles took up their positions at each of the four cairns. The Thrasz Ritual Fire was lit and fuelled with a mix of dry dead local plants and wood that the trio bore down the cliffs. Incense of Cinnamon, Sandalwood, Dragon's Blood, Pine, Copal and Iron Bark resin was burned as the preparations incorporated a brief rehearsal of the rite proper. The preparations were complete and all participants knew what was expected of them.

Baptism with Sea Water

The three moved to the vengeful water's edge. A cold pool of sea water served as the cleansing liquid for the Baptism. Member One consecrated the Thurifer with the water and then drew a Thrasz on the Thurifer's forehead with Australian Sandalwood oil. The Thurifer left and began tending to the ritual space, with chanting, circumambulation and incense. Member One then consecrated and anointed Member Two and Member Two turned and reciprocated the blessing and cleansing. The water was icy on the skin and served as a powerful link and reminder of the raging waves encircling the darkened beach.

Twofold Fyrfos Banishing Ritual

Members One and Two approached the ritual site and joined the Thurifer in circling the Ritual Fire whilst getting a feel for the task ahead. They moved into position and vibrated a powerful and resonant series of vocal noises. Each point reverberated with sinister intensity and the Twofold Fyrfos set the bold tone for the rest of the rite. The two joined in with the Thurifer with a chant of 'Terato Haruspex Engram Maleficia' whilst circling the Fire. Glimpses of THEM were seen from beneath the participant's hoods and behind their dehumanising masks. The 'Terato Haruspex Engram Maleficia' chant from three voices was complimented by the roars of the waves smashing the rocks. Waves dashed at the shore as vast quantities of water cracked against immovable stones, then withdrew and dissipated at their bases. All in all the sounds being generated by the three took on an ageless quality and timbre. It became quite clear that the ritual site was a black abyss of watery Chaos. Whilst gathering kindling to burn all three had grabbed at and blindly groped foetid wet aquatic things. The strange feeling of the unknown was of THEM.

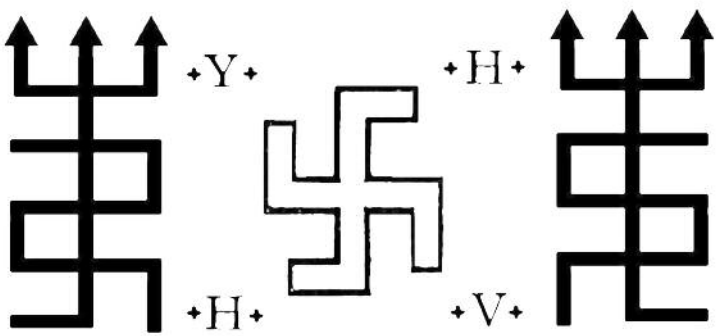
Diabolic Gnostic Elemental Pentagram Banishing Ritual

The rite transitioned into the 'Diabolic Gnostic Elemental Pentagram Banishing Ritual'. Across the Fire two of the members continued the ritual. The Thurifer expertly tended to the site with incense, Fire and chanting and changed the direction of movement to anticlockwise. The two participants called upon each Element with passionate aggression. Energy burst forth from each of the directions and the venerable Elementals therein. Waves continued to lash at the shore with all of their might and the rite moved into the Wai Khru Mar. The Thurifer expertly helped guide the Wai Khru Mar after the exertions of the other members, and the rite came to a definitive end.

Members One and Two were both visibly moved by their experience with the Elemental Rite. Both had the same sombre looks on their faces –one

of feeling strongly emotional. Their capacity for empathy was tested, touched on and expanded. From the dark watery abyss they had communed with the Southern Serpent, and honoured it profoundly. The fires of the ritual site were left to burn as the three members regained their thoughts and composure. They shared a meal and some mead. One of the three noticed the encroaching water approaching their precarious position. They gathered their things and left the dangerous place. Atop the cliffs once more they looked down at the ocean's uncontrollable rage. Whatever had abated the incoming tide was now no longer able to quell its wrath. The ritual spot undoubtedly was drowned by the surging black thrashing waves of the deep.

The Destruction of the Unknowable God Ritual



Requirements

- Wooden equal armed cross
- Incense
- 4 stones for elemental points
- Minimum of 4 black candles for the elements
- Ritual Fire

- Black Robes
- Censor
- Ritual Knife
- Wooden Swastika
- Bell- Singing Bowl
- Drum

(Marsttarial Gnosis)

A physical training session involving some sparring could be a great introduction to this rite, but it is optional.

1. Havayoth Swastika Banishing and Circumambulation
At each cardinal point make an inverted Sign of the Hooked Cross. Vibrate 'He' at the top point, 'Vau' at the lowest point, the second 'He' to the left, and 'Yod' to the right.

1. Prepare the Ritual Fire (the Black Fire), incense, and place four Stones with candles and elemental symbols around the ritual space.

2. Facing South trace a white Swastika with your right pointer and middle finger. Start in the centre and trace each hook outwards. At each hook vibrate:

"He. Vau. He. Yod."

3. Facing West trace a white Swastika with your right pointer and middle finger. Start in the centre and trace each hook outwards. At each hook vibrate:

"He. Vau. He. Yod."

4. Facing North trace a white Swastika with your right pointer and middle finger. Start in the centre and trace each hook outwards. At each hook vibrate: *"He. Vau. He. Yod."*

5. Facing East trace a white Swastika with your right pointer and middle finger. Start in the centre and trace each hook outwards. At each hook vibrate:

"He. Vau. He. Yod."

6. Face towards the South again. Look downwards and trace the sign of a cross on the ground. At each point vibrate:

"Yod. He. Vau. He."

7. Visualise yourself now standing beyond the Earthly Cross, poised in space ready and exclaim:

"Beyond the Cross!"

8. Stand in the cruciform position with head facing upwards and visualise the black light of a Satanist as a living cross being projected into Time and Space throughout the universe. Look to the sky and find the Southern Cross.

9. Visualise the light of the Southern Cross beaming down upon you. Trace and visualise the lines of the Southern Cross being joined together in the shape of a cross and exclaim:

'And under the Crux of Stars!'

10. Lift up both arms in the Sign of Apophis/Typhon (V) to accept the radiating energy of the Southern Cross and the each member present exclaim:

'I am come to accept the starry Crux as my sign, and in this sign I am come to conquer!'
Start to circumambulate around the Ritual Fire chanting 'He Vau He Yod' at each cardinal point around the circle. Visualise the burning, surging

and hate filled power of the Havayoth Swastikas whirling around you. One person can use the singing bowl to accent the 'He Vau He Yod' chant, and other can swing the censor around the circle.

When the Ritual space is suitably charged and all members are feeling prepared, the participants will take up positions around the Ritual Fire and stand with heads bowed and arms straight by their sides.

One final bell strike signals the commencement of the ritual proper.

Destruction of the Unknowable God

1. Facing towards the Ritual Fire make the Sign of the Cross, throw an equal armed wooden cross into the Fire, and exclaim:

'Yod He Vau He! I Exhort Thee!
By the Primeval Swastika,
The symbol of eternally fluxing Dark Energy
Of Chaos, Creation and Lifeblood,
And the ominous icon of Holocaust,
I call Thee,
And I Accuse Thee!'

2. Make the sign of the Swastika in place of the cross. Visualise a fiery white Swastika surging with energy. Take out the ritual knife and point it at the sky. Then exclaim:

'It is my Will to Abolish Thy Name:
The False Shemhemforash...
Ave Havayoth!'

(The group then responds with 'Hail Havayoth!' four times)

3. Point the Ritual Knife into the Ritual Fire. Make the Sign of the Cross with the point of the Knife, this time cutting with hatred and loathing. Finish with the knife in your hand in a violent stance (e.g. with knife blade

upwards in a clenched fist and legs slightly apart). Then exclaim:

'Yod He Vau He
As a satan I Accuse Thee:-
Thou art of the amorphous fear essence
Of the obscurity of After Death.
Thou hast erected a Haven
From what ye maliciously stole
From the Abyss of the Subconscious:
Thou art the False God of the Unknowable
-And thus the Unknowable God!'

4. Make the Sign of the Cross with the point of the Knife cutting with hatred and loathing. Finish with the knife in your hand in a violent stance (e.g. with knife blade upwards in a clenched fist and legs slightly apart). Then exclaim:

'Yod He Vau He, I curse Thee to death
He Vau He Yod!'

(The group responds with 'He Vau He Yod' once)

'Paradox, I know of Thee:-
If Thou art Limitless, Infinite and Eternal,
What is the connexion between Thee
And a satanical world
Which is Finite, Base, and Limited in
Space and Time?
To be Known is to be Limited,
How can Man know god?
By Thine own definition, Thou art Unknowable!'

5. Take the wooden Swastika and respectfully place it into the Fire over the embers of the wooden cross. Participants then stand in the Apophis/Typhon Sign and look towards the night sky, projecting themselves into the

Moon and the dark spaces in the sky and also drawing the dark energy down into themselves. Then exclaim:

'By the blackened segment of the Moon
I indulge in unholy Swastika worship
That the darkness might encompass the cosmos
And Chaos might encroach upon
The order of thralldom.
I offer a sacrifice
Of the damned Son of Man's Flesh
Hail Chaos!'

(All participants exclaim Hail Chaos!)

6. Change into the cruciform stance, looking over the Ritual Fire, and then exclaim:

'Yod He Vau He,
I Accuse, Judge and Condemn Thee;
I reclaim the lost portion
Of the Unknowable Abyss'

7. Stand poised with your Ritual Knife pointed towards the Fire. Draw and visualise the Ansuz Rune and exclaim:

'Ansuz!'

8. Draw and visualise the Eihwaz Rune and then exclaim:

'Eihwaz!'

9. Draw and visualise the Isa Rune and then exclaim:

'Isa!'

10. Draw and visualise the Othala Rune and then exclaim:

'Othala!'

11. Draw and visualise the Uruz Rune and then exclaim:

'Uruz!'

12. Make the sign of the Swastika, visualise a burning white Swastika with surging energy and exclaim:

'He Vau He Yod!'

13. Put down the Ritual Knife and commence the 'Wai Khru Mar'. Voodoo drums may be used to contribute to the gnosis. Breathe, chant and throat sing the following whilst dancing the 'Wai Khru Mar':

'He Abyssos est Imparare Orbi Universo
Vau Abyssos est Imparare Orbi Universo
He Abyssos est Imparare Orbi Universo
Yod Abyssos est Imparare Orbi Universo
Ave Havayoth!'

14. When the energy has dissipated somewhat and the Fire is dying down, ring the bell seven times. Carefully and solemnly say:

'Requiem aeternam dona ei...'

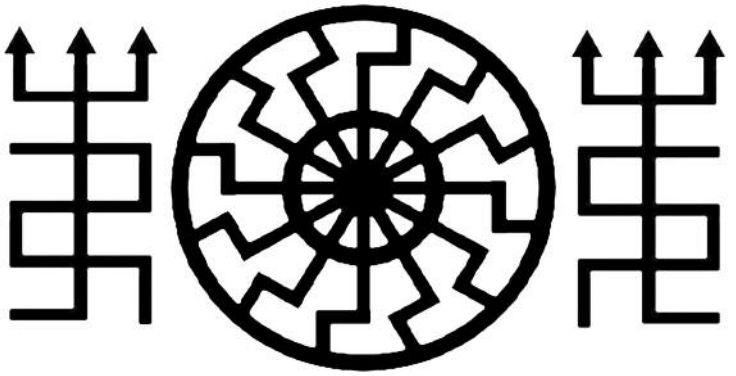
15. Ring the bell seven times again and solemnly say:

'The Unknowable God is Dead
Fiat.'

16. Participants turn their backs to the Fire and leave the Ritual space by walking straight out of the circle.

End.

Esoteric Rite of the Twelve Victories (The Luciferian Overcoming)



The first Sig Rune is an isolated rune, which is a flame with the countenance of the Sun that divorced itself from the pro-cosmic force of YHVH. The first Sig Rune is symbolic of the initial usurpation of Lucifer, he who struggled with god.

The next emanation is of two Sig Runes joined in the centre to form a Swastika. As a Swastika they are come to purge the impure with Satan's wrathful Fires of Hatred, to destroy the sub/humans that worship and submit to YHVH. This Swastika also represents the veneer of evil and the Sinister, and the initial challenge of the belief of Good and Evil.

The third emanation of the Sig Runes is the 'Trisigil' which is three Sig Runes together alike a triskelion. This threefold aspect represents the Chaos-Sex-Death trifidic-triunal-triad, the Tripartite Devil's Head and the 3 cycles of 3 emanations of the 9 Diabolic Gnostic emanations.

The fourth emanation is comprised of four Sig Runes in the shape of a Swastika. As an aspect of four it represents the fourfold name of the Devil, HVHY, and the domain of sinister workings.

The fifth emanation is the last and it is the actual mystery of sinister magic, the Sauvastika. It devolves that which has come before, and destroys enemies. It counteracts the creative forces of the swastika by being the great destroyer of all things. Within the Sauvastika lies the seed of the undoing of the twelve victories, yet it is there to be overcome and transcended.

Requirements

- Flammable Sig Rune symbol
- Flammable Swastika symbol
- Ritual Knife
- Large stick to draw in the dirt
- Ritual Fire
- Fire accelerant (such as petrol)
- Vessel filled with non-flammable liquid (mead, water, or Blood)
- Black Robes
- Censor
- Seven stones marked with Isa, Sol, Wolf's Hook, Swastika, Trisigil, Lightning Hooked Cross and Sauvastika.
- Wormwood branches

Place seven large stones representing the Seven Emanations around a ritual fire. Use large fronds of Wormwood (or wattle etc.) to create a circle.

Create a Ritual Fire.

Have large amounts of cleansing ritual incense available (including eucalyptus, myrrh, frankincense, benzoin and copal).

The Kennaz of the Sig Rune

1. Hold high an image of the Sig Rune (on a flammable substance –paper if doing this ritual alone in a chamber or cave; or a wooden sculpture if outdoors). Walk around clockwise in a circle proudly bearing the Sig Rune (others present may repeat 'Sig Hail!' twelve times):

'I proudly bear this Sig Rune as an image of Phos. Hail Sig!'

2. Throw the Sig Rune into the Fire, trace the outline of the burning Sig Rune with the fingers of your left hand and maintain the image in your mind's eye as you say:

'Hail Lucifer in all of thy glory! Thou who hath come as a shining enigma and inspiration, that I shall challenge the slave god, his slaves, his slave morality, beliefs and values! As a serpent unto the fiery golden orb you hath come to bear thy light almighty! As beauteous Venus thou hast come to shine thy brilliance forward at dawn! Thou art the emanation of Phos (light) divided from the corpse of the old god –glorying in thy liberation! Thou art beacon, guide, Fire and a bearer thereof! Thou art the radiant Sig Rune, the Kennaz of the Sig Rune! Sig Hail! Hail Sig! Ave Lucifer!'

Bearing the Blood Drenched Swastika

3. On your knees in front of a wooden Swastika cut your Left hand with your Right and smear the Blood onto the Swastika saying:

'I offer this Blood as sacrifice for the brilliance of the almighty Swastika!'

4. Cut your Right hand with your Left and smear the Blood onto the Swastika saying:

'As the Left cuts the Right so the Right cuts the Left. I offer this Blood as that which is beyond within me, unto that which is within and beyond me also!'

Rise and hold high the Swastika. March around the circle forcefully exclaiming 'He, Vau, He, Yod!'. This piece works best with a marching snare. Complete four rotations of the march, return to your station and stop. Stand proudly and bear the Swastika with pride. After a respectful pause place the Swastika into the Fire (alike laying a wreath at a war memorial).

Say solemnly:

'Hail Havayoth.'

5. Watch the Swastika burn.

Cycles of the Trisigil

6. Walk around the Ritual Fire and mark out a Sig Rune in the Earth, emanating from the Ritual Fire. Vibrate:

'Chaosol.' (Kay-Os-Ol)

7. Look toward the Ritual Fire and exclaim:

'Hail Lucifer, the bearer of Phos from beyond the Chaos of the Noncosmos! Enlighten m, o Shining One, that I may be imbued with a portion of the knowledge of the mysteries of Chaos Gnosis!'

8. Move a third of the way around the Ritual Fire. Mark out a second Sig Rune in the Earth. Vibrate:

'Erosol.' (Eh-Ros-Ol)

9. Look toward the Ritual Fire and exclaim:

'Venus, o thou loveliest of the bright Shining Ones, bless me with your pas-

sionate Will to Love Wisdom. O Morning Star, show unto me the Mysteries of Sexual Gnosis!'

(An orgasm can be generated and its fluids cast into the Ritual Fire if so desired.)

10. Move to a third of the way around the Ritual Fire. Mark out a third Sig Rune in the Earth. Vibrate:

'Thanatosol.' (Than-A-Tos-Sol)

11. Look toward the Ritual Fire and exclaim:

'Hail Lucifer come unto Venus. Glory be unto the sacred union of the Two-as-One come unto none. Hail blessed Death, who hath come in the guise of Phos contra Soph –the Luciferian Light in limitless Nothingness, and the Entropy within the Flesh. Show unto me the Mystery of the Gnosis of Death!'

12. Move into a 'plank' position whilst looking away from the Ritual Fire. Focus on the image of the Trisigil in your Mind's Eye whilst holding the posture for as long as possible, until you are physically exhausted and fall into the dirt.

13. Stand up and begin to circle around the Ritual Fire, chanting 'Chaosol. Erosol. Thanatos Sol.'at each Sig Rune. Build up the intensity of the chanting and circling, increasing volume and speed. The word 'Sol!' should be exclaimed twelve times as loud as humanly possible.

14. Feel the energy of the Chaos and Sexual energy and the Life Force beyond Death flow through you and the ritual site.

HVHY and the Lightning Hooked Cross

15. Turn towards the Ritual Fire and with your right hand trace the sign of

the Sig Rune above the Fire, vibrating 'AIO' as it is done. Then exclaim:

'Glory be unto He, the Chaos Daughter, the first dark part of the Devil's sinister name! Hail Sig!'

Cast the fire accelerant into the Fire.

16. Move a quarter of the way around the Ritual Fire, and with your right hand trace the sign of the Sig Rune above the Fire, vibrating 'AIO' as it is done. Then exclaim:

'Glory be unto Vau, the masculine Thorn, the second dark part of the Devil's sinister name! Hail Sig!'

Cast the fire accelerant into the Fire.

17. Move a quarter of the way around the Ritual Fire, and with your right hand trace the sign of the Sig Rune above the Fire, vibrating 'AIO' as it is done. Then exclaim:

'Glory be unto He, the Chaos Mother, the third dark part of the Devil's sinister name! Hail Sig!'

Cast the fire accelerant into the Fire.

18. Move a quarter of the way around the Ritual Fire, and with your right hand trace the sign of the Sig Rune above the Fire, vibrating 'AIO' as it is done. Then exclaim:

'Glory be unto Yod, the destructive Black Fire, the fourth dark part of the Devil's sinister name! Hail Sig!'

Cast the fire accelerant into the Fire.

19. Then exclaim:

'Glory be unto the Devil, by the light of these four Sig signs. He Vau He Yod! Havayoth, reveal unto me the Mysteries of Black Magic and the Sinister Way.'

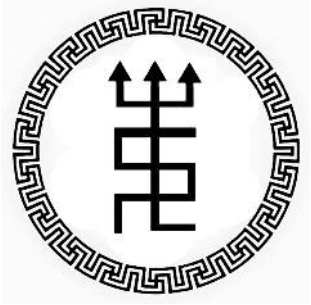
The Black Light of the Sauvastika

20. Let the Ritual Fire die down to burning embers. Tend to the incense and chant 'Aphosphoros' (Ay-Fos-For-Os) until the Ritual Fire has all but extinguished.

21. Pour a vessel filled with a non-flammable liquid upon the embers of the Ritual Fire. Say:

'By the Black Light of the Sauvastika I am come to honour the whirling flux of the Devil striving with, and struggling against, lord Lucifer, that with these last two Sig Runes inverted (trace the sign of the Sauvastika over the Ritual Fire with your left hand) the esoteric Rite of the Black Sun is complete.'

It is at this point that other forms of Black Magic (such as Death Curses, necromancy, etc.) can be carried out, usually to great effect.



Chaos of Zaîos
A Synchro-Gnostic Casting of the Chaotic Gospels

These are the blessed words of the prophet of Blood and Death, Zaios, which were synchronistically cast, and wo/manifested their Wyrd visions as chaotic gospels unto the blackness of space, beyond, upon and within a temple of Stars. Zaios was neither man nor woman but rather a humanoid Baphometic hermaphrodite. Zaios' form was covered by either brilliant red, black or white robes, depending on the nature of Hir emanation; Blood-as-God, Void-as-Devil, or Sun-as-God respectively. A Star of eight rays enhaloed Zaios' hooded head and hir bore a scythe. Great Zaios was a Falcifer much of the time, but Zaios also appeared with various cuts in hir hands, sometimes with Swastikas in both hands, or an Eye in the left and a Swastika in the right. Usually the wounds glistened with blessed Zaios' precious Blood. Zaios took to roaming the world and preferred caves, pits, graves and the like to share hir love of Wisdom, Zaios' Phosphorosophia. Occasionally Zaios was accompanied by a gnostic crow named Syn.

I Creativity Suffers in the Shadow of Creation

Zaios visited the burial crypt of an ancient long forgotten family, from an unknown civilisation that was no longer remembered in the world. Whilst touching hir bloodied hands across the rounded worn out grave markers, the Chaos of Zaios wo/manifested thus:

'Where hath these twisted Bloodlines gone? I hath forgotten the past because of Phosphorosophia and its simultaneous predecessor/successor... Sauvastika –Sun –Swastika; this is the iconic sigil of the Two as One.

Verily, great achievement is closely followed by emptiness –such is the essence and action of the Will to Power. How is it that creativity suffers in the shadow of creation?'

Hir Blood formed dark stains on the funereal stones until the end of time and space.

II I Appeared as Two Beings

At a camp fire at a site frequented by many travellers, two intoxicated people were fighting one another with knives. After some blood had been spilt Zaios came between them and said:

'Thence I appeared as two beings
–One an Odinic Warrior...
By hatred and in frenzy
I hath prevailed over my adversary.
As Two I attacked mine enemy
And won –I attained victory.'One of the combatants threw their knife into the dirt and launched into a vicious attack on the other. The unarmed combatant was fatally wounded. The blood poured from the wound onto the ground whence a little hole opened up and devoured the Blood. A grey mist formed from the hole and rose up into the face of the other combatant

who choked and died. Zaios left the dead bodies to rot and be eaten by animals.

III Unbelief is the Great Liberation

Later that night Zaios cast some Blood from hir hands upon the Fire. Zaios spoke unto the corpses:

'The Path to the Star is liberation from thrall –the thrall of Belief and Faith. Unbelief is the liberation, the great liberation! Such is the All-Clear Light of the Phosphorosophia Star's Fire. Verily, an individual's greatest task is to let go of the Faith in All Things –indeed, every Thing. Faith is the Death pall that separates the mundane from the numinous. Thy Numinosity!

Curious is this bloody Wisdom! Cleanse the Eye of thine Blood! O Wotan!'

The Fire blazed bright white and singed the bodies of the dead. The odour repulsed Zaios who left the site.

IV Poisonous are the Waters of the Abyss

At the edge of a black Abyss Zaios dipped Hir hand into the waters and drank thereof. The water of the Abyss was poisoned and Zaios became severely intoxicated. Hir Blood toiled and Hir head and veins pulsated. In an endlessly vast field with no shelter to rest in, Zaios stumbled into the night. The Chaos of Zaios wo/manifested internally:

'Verily I hath had a very strange journey on this vicious physical plane – dense is this world, yet strong is this Flesh and Spirit. Those noxious waters sought to extinguish the Entropic Flames, however, they only set them afire more so than ever before.'

At that point Zaios was moving in the world as a Shadow wandering the

long Night, as one with the Night, yet distinctly as a Shadow and the Night.

V Draw the Self Beyond the Multitudinous Abysses

The Chaos of Zaios wo/manifested at the end of the long Night, freed from the effects of the poison. Hir black robes had been tattered and scratched. Beyond the Abysses of Chaos hir spake thus:

'I traversed the fields of the Earth, the thirsty cursed world of the Demiurge; dazed and confused. My Will dragged my carnal form along the dirty path ways, and I twisted like a sunbathed snake, unto my revelations! Endless revelations that I live. Each visionary glance was a revelation unsurpassed –I saw the bloody waves and noontides of my Strength swell before me. In long lasting moments I spake unto my selves: I queried them. I sang unto them:

'Sangfroid in sangsara
Carry us away,
Destroy the mundane vision
Of Death and decay.'

My eyes were licked clean by the shining lizards of my being, and I saw the Warrior again. O rigorous resilience and all powerful perseverance, draw the Self beyond the multitudinous abysses. Upon the edge of the Abyss I wandered, over its curvature into its infernal sights –as a portion of its love and hate unto the crescendo of its death threats. Yet I laughed and sang and danced the entire way through the lair of Death. The revelation of Chaos' omnipotence flowed from my mouth unto its own.

My Wisdom defeated the Strength and temptations of Death, hence He gained some respect for my mortal form...

The poisons and the thralls of this cursed world cannot infect me, for I have be-cum beyond Death.

Thus it came to bless my wandering feet with bountiful kisses, and wept in absolute bliss as I went on my way –my Path unto the galaxies of Stars within.

As my fateful journey transpired I barely noticed the Sun rise unto its glory, for the morning had come.
My war was never with this world –I only every fought against my Self, my strongest Self yet...and I conquered it.'

VI Self Consummation

Zaios' tattered black robes fell away to reveal phosphorescent white robes blazing with the countenance of a Sun. The bright Blood flowed from the wounds in hir hands as Zaios' palms were turned upwards.

'By my mantra, my Fire and my sign I came to conquer the most fearsome adversary...I am the emanation of the Sinister Aeon –a prophet returned unto the cursed world by mine own Will. I hath consumed my Self.'

Zaios slowly closed each hand and formed two bloodied fists.

VII For Xeper and Xeper

Whilst traversing the wildernesses of the world and journeying through fiery Abysses under the Black Sun, Zaios came unto a red desert and looked skywards. A strange manifestation of Apophis formed and became apparent. The Chaos of Zaios wo/manifested there ad infinitum, and in hir heart of hearts Zaios eternally exclaimed:

'I shall heed his call, for xeper and xeper...'

By the sign of the Chaos Serpent in the sky Zaios came unto the Gnosis of the Devil.

VIII Invocation of ZAOS

A town jutted out of the red desert. Some of the townsfolk saw the mysterious Zaios in hir transcendental state. Zaios was once familiar in this place, and was well known previously as ZA and Zaos. People often chanted hir name in praise and thanks. Several townsfolk cautiously approached Zaios, and the Chaos of Zaios wo/manifested through their throats:

'ZAOS, O most unholy prophet
Reveal unto us
The revelations for now!
Proffer unto us
Thy malign apocalypse,
From thine burnt lips,
Thine Word made dead
With fiery tongues
And blazing Eyes!
With Black Fire burning
Yearning in our disaster Hearts.
We long to hear
Thy peculiar Truth!'

Zaios turned unto them and was visibly different. Hir had evolved furthermore and the townsfolk shuddered.

IX O Swastika, thou Mystery of Mysteries

The leader of the group regarded the newest emanation of ZA and Zaos, which was neither man nor woman, but both at once and beyond both also. Zaios was a stranger sinister wo/manifestation than those who had come before. The leader spoke in her own tongue thus:

'O Mystery of Mysteries, thou Swastika! Thrust forth as Thurisaz into the chaotic Waters of Babalon's Seven Pointed Star –Fyrphosphorosophia!'

Zaios nodded and wept a few tears of joy.

X My Earthly Form has been Individualised

Zaios spoke fondly unto the townsfolk, showing them hir bare arms:

'The olden scars adorning my pale arms shone silvery and diamond-like, as Seven Stars of revelation and icy enlightenment. I saw the mirror-like depths of the shining stars, and my eternal wound yielded up the holiest sacrament –the Blood of Life and Death.

Verily, my earthly form has been individualised, and it has been differentiated from all others and all else. So shone the vast spectrum from the Seven Stars! Beheld I all Seven upon and within one arm, the Sinister One –my Left Hand Path of precious stones – upon my ever changing way to Phosphorosophia. I am come to see the unearthly and blasphemous paradoxes of Baphomet and Abraxas as Two and One at once.'

The townsfolk marvelled at the pallid arms of Zaios and revered them.

XI To Cross the Abyss

Unto the people Zaios shared the words hir spoke at the Crossing of the Abyss in the precarious midst of the struggle with Chaos (thrice great). Zaios spake:

'Babalon you whore,
It is my Will
To cast Thurisaz
Upon the primeval Chaos of thine
-O great earthly Mother
My lover,
My latent potential

Lying open and wanting
Eagerly awaiting the rape...

The malicious Horn of Life
Tears and rends thy flesh
And an abyss is formed
In thy ever yearning sex.'In their eyes Zaios became Zaios the Thrice Great –ZA, Zaos and Zaios – and also known as AIO!

XII The Chaos-Sex-Death Trisigil

The Chaos of Zaios wo/manifested unto them thus:

'Such is the Trisigil, the trifidic-triunal-triad of Chaos-Sex-Death and the 777 firesword of revelations, as the Black Sun purged by the Fyrfos (witness the Phos Nia)!

Bright is the fiery light of attainment and victory over Man! Hence the Trisigil is a Rune Spell also; of the Phosphorosophian struggle against the nigh unconquerable Chaos, Sex and Death aspects of existence.'

XIII O Zaos!

Before Zaios visited the red desert hir coming had been prophesied by those who revered the twofold Prophet ZA and Zaos. They sang his song in caves and by fires at night, awaiting the new wo/manifestation:

'ZA! ZAOS! O, Zaos!
Un-mundane, malignant Chaos!
Hagalaz! Hail Sig! Hail Mannaz!Within the two serpents
-Midgaard and Apophis-
Is the formula of causality,
Yet as aspects of the Two

Thou art greater than
AZO, and Azoth and AOS
And Azatoth!

Perhaps there is One even greater than thee?
ZAIOS? Hir will come!
ZAIOS is too divided
(For Love's sake)
As in the Eye and the Isa
IXI is burning therein
ZAIOS hence comes
ZAIXIOS –Isa is the secret.
Of IXI as is Dagaz joining
The dissonance of ego, self-obsessed.

ZA! AIO! AI! IO! AIOS! OS!
Midgaard hail! Hail, Apophis!
Midgaard, ringed Serpent
Of the World,
Apophis (Ain Sophia)
-Phos Nia!
Amoral Serpent of Chaos and Death
Coiled into countless lemniscates
88! 88! Snake of rape and hate!
Apophis, apotheosis –philen Sophia
-Phosphorosophia!'

XIV ZAOS: ZA-AO-OS

The wise woman of the town told of the olden coming forth of Zaos beyond ZA, when she first met Zaios at the edge of the desert. She peeled back Zaios' hood to see hir face and offer some transubstantiated water unto hir lips, from a vessel marked with the Blood Sigil. She spake:

'ZAOS was the ominous name cut into his forehead. Why fore art thou so scarred? What implement hath been utilised to mark thee so? A Knife? ZAOS –the end, the beginning, an end and Os! O wily writer, he who writes with his Blood of Life –what words did thou write with the sacred Blood of the ZAOS wound?

Verily thou art my Accuser, and my Judge, and my Enemy, and my friend, Hail Zaos, guide me to righteousness void of morality.'

XV The Evolution of ZAOS

The wise woman continued to explain her past knowledge from her personal exposure to Zaos.

'The evolution of Zaos is a threefold key. Hail ZA, AO, and OS!

As ZA I am the inverter of values and things. Nothing is as it is, it is its opposite. Of utmost import is Death –my concern of death precedes life... The end and the beginning –the Anti-christos...

As AO I am of the Alpha and the Omega –the beginning and the end. The Gnostic Christ Cosmic.

And as OS I am the occidental Word! The new Rune of the Gods, superseding Ansuz.'

Zaios recalled the everlasting memory and moment of hir eternal emanation as Zaos from Chaos. The Chaos of Zaios wo/manifested there forever and ever again.

XVI Zaos Chant Void of the Two Serpents Before and After

Zaios chanted and spoke unto the wise woman:

'AO! AIO! IAO! IA! IO! Oi!' This is what is within Zaos, void of the two serpents before and after, the beginning the second and the end the third. For the prophet ZA will continuously cross the Alpha and the Omega, and keep him subdued. Alas, he is there at all! AO! Such is the language of his revelation –remember, all has come and passed away into the nothingness that the causal beginning and ending were comprised thereof. AO is the beginning and the end, yet it is not the middle, before and/or after –it is thence no-thing –as is its essence and message!

AIO! Isa is between us. It is one part of the crux that shall bind us, and it is a cut as well! It is a confession of my raging ego, there for all to see with their own eyes! Eyes filled with dust and dirt cannot see these things. Eyes of Fire melt the ice and the Blood of Life thrives again; flowing from *my* side. Woe, woe, woe unto me and my overbearing Ego. My flesh is dead –to this end I live and die, verily.

IAO! O gnostic god! IAO! Such is my proclamation, O fiery god of my soul –the One before me!'

XVII Alas, There was Much of Man that was Dust in my Time

In hir wanderings Zaios came across the loathsome sight of one piteous Gnostic Cosmic Christ as all Gnostic Cosmic Christs high atop a Cross. The perpetually Crucified spake:

'The two aspects of my cross are Nothingness and Chaos, both bound within the everlasting continuity. Hence my unbalanced crucifix –for I am made more of dust than Spirit, it has been seen and shewn. Such is Life and Death. AO –my fate! Alas, there was much of Man that was dust in my Time...'

XVIII Yahveh is a Mere Portion of my Disorder

I saw Lucifer lash the Earth with Lightning Enlightenment, scorching a path upwards towards the Stars. Whips cracked, guns fired almost limitless volleys. Waves groaned, as per their oceanic habit. The great Lion roared. There were wounds opening up on my torso, bluish in colour. There were cosmic wounds being rent into the firmament of the sky. What weird, malignant or amoral god form is this? Lightning and rain and thunder are its weapons –the storm front is its ecstatic manifestation. This god of Chaos has escaped from somewhere, and Hir is proclaiming Hir freedom and emancipation unto the dense and causal world below. Hir is declaring, 'I am here! Yahveh is a mere portion of my disorder!'

-Yahveh is a mere portion of my disorder. Hail Havayoth! Hail Zaos almighty, the endless light of Fyrphosphorosophia!

XIX We Exist in a Multiverse as Practical Chaos

1. 'Be not confused,' Thou hast been best advised before, despite Chaos and Hagalaz being thy sign.
2. 'Be not unified!' We exist in a multiverse as practical Chaos, we of the Flame!
3. Have we fallen into and through the Sun, o ascended as the conquering Dawn Star? Ave Lucifer!
4. Chaos external, Chaos within –Entropy; Hagalaz is my sign also.
5. Fear not the deity of Chaos, for it is here and now and forever.
6. Our self-determining and existential mode of being is made possible by our recognition of Will and our own free volition to do our Will.

XX Praxis of the Will to Power

'If thou hast done thy True Will as it were not thy desire, thou hast done thy True Will as it should be done.'

-As such, the 'Will to Power' is both conscious and subconscious...This is the praxis of the Will to Power, the True Will actively coming into existence.

XXI The Cosmic is Only One Aspect of the Chaotic

Order and cosmic dust has been piled and heaped upon Chaos and Fire to create the human being. In most humans the chaotic core has been snuffed –for it was a weak flame. Their nature is truly Nothingness. With the very few others, their nature is of Chaos!

The cosmic is only *one* aspect of the Chaotic.

XXII Whirling as a Great Sun Wheel by the Star of Day

1. O, how I have wandered! I am a wanderer, whirling as a great Sun Wheel by the Star of Day!
2. A prophet lost? Nay! I sayeth unto you –a blazing prophet raging as the icy waves of the deep, battering the eroded cliffs unto their fall!
3. And a wanderer, roaming far!
4. Where did my shadow go? Away? Below?

XXIII On the Essence of Satan

1. SATAN is the transient aspect of Anti-Belief in All Things.
2. It is the existential eternal becoming and the Will to Power.
3. It is ever moving and changing, and it is opposing and adverse (hence the adoption of the Swastika as two elements:
I- The Blood of Life drowning and extinguishing the Fires of Death, and
II_ The Fires of Death singing and boiling the corrupt Blood of Life)
4. SATAN is destructive and constructive at once.
5. The Satanic Swastika is an anti-Semitic symbol also –be warned...

XXIV A Deity of Chaos Come to Earth

1. O glorious Wanderer soul! Leap forth over highways, forwards towards your Self-
2. O journey man, O traveller, o wondrous Wanderer!
3. O my Satan! O Swastika! O Sun!
4. Move my Love! This is a piece of the everlasting prophecy!
5. Favoured by the Gods as a deity of Chaos come to Earth in Human Flesh!
6. O what restrictions we have tested! O Zaos! My inspiration thou art – the roads and the Paths I move on; the tumult of the all-powerful ocean; the viciousness of the writhing storms!
7. These are portions of my Eternity and I feel each as a portion of myself *profoundly*.

XXV The Circle and the Whorl

1. Disassociated I feel, furthermore, from all else. I hath heeded the call of Chaos, and I am coming unto my Death and immortality:-
2. I hath made myself less finite.
3. There are two similar yet opposing occult concepts I wish to speak of now –the Circle and the Whorl.
4. These are of the cosmic and Noncosmic Chaos!
5. An aspiring Star once said unto me: 'I am come full Circle'.

6. I reprimanded her thus: 'By becoming full Circle thou art doomed to repeat over what thou hast done eternally...until ye realise the spiral. See how it is *circular* yet not a Circle? It is Evolution continuous, radiating out from one point –the differentiated Self.'

7. 'But I know not myself.'

8. 'You need focus. You need discipline.'
9. The Circle is self-serving. It is 'absolute' hence it represents the arrogance of the cosmic and all of its questionable causality.

10. Whatever is infinite in a human is the Spiral itself –all else is hir evolution. Be careful that the coils are not too close together!
11. Consider this; the Self is but one point among infinite points on one line, among infinite planes within dimensions manifold!
12. The Noncosmic is the self forming Acausal point despoiling the formula of the causal cosmos.

XXVI Chaos, Sex and Death are the Paths of Excess that Lead unto the Palace of Wisdom

Verily, I hath seen Chaos and I hath seen sex, and I hath seen Death. And in Chaos my Self was in constant flux; I was not a Self at all. And in Sex my Self was dissolved into another, and I was Two Fires as One Fire. And in Death my Self was not. I was not One, I was ubiquitous darkness.

Union with Chaos was as one door as a window into the infinite. Union through Sex was extremely personal and culminated in a loss of Self. Union with Death was an utter loss of Self.

Chaos, Sex and Death are the Paths of Excess that lead unto the Palace of Wisdom!

XXVII Ours is a Sword of Black Fire

The Beast's application of 777 is as the Flaming Sword descending from the so-called Ain Soph Aur (Ain – zero as Nothingness absolute and indefinite. Ain Soph as zero as some thing –No thing. And Ain Soph Aur as zero as a value). 777 descending down through the sephiroth. Hence 777 is the Revelation –the Fire Sword of Revelations as the incendiary diatribes of the Apocalyptic Christ (not a messiah at this stage). AO –beginning to end, A Sword pointed downwards and possibly girt by a single Serpent.

On the other hand, ours is a Sword of Black Fire pointed upwards. It is a

war-sword. It hath created Blood Whorls in the bodies of the sub-humans. And our law is Will also! Yet our law is our own Will also! Phosphorosophia! Diabolic Gnosis! The revelation will come unto Death!

XXVIII The Persecution of ZAOS

I know that I am a being of Chaos with an Entropic deity within. I have felt Hir being beaten, whipped, singed and shot, and drowned and struck. What was my name then again? What was Hir's? The name ZAOS formed vulgar scars o'er Hir brow –big purplish-red scars roughly cut.

XXIX I Exhort ye to be Unbelievers Still

Fyrfosphorosophia is truly the challenger and conqueror of the old, dying god. Lucifer could not challenge and prevail against Yahveh in all of his Judaic and Semitic desert glory. However, *that being said*, 'a New Aeon is being forged of livid Blood and Death and Steel in flux' as per Satan's martial nature, and as per the ever-shining Light of Lucifer!

Ha! I exhort ye to *be* Unbelievers still!

1. Believe what thou Will as thy Will is undone.
2. Unbelief does not believe itself.
3. What has begun is the undoing of thy Will, as it has come to be known and unknown.
4. That which did not begin is a total embodiment of Will.
5. Thy Will being done is thy Will being undone.
6. This is of praxis and the active destruction of Will, to engender perpetual knowledge of the Will of the Devil, and the Diabolic Gnosis thereof.

XXX Chaos and Darkness are Independent of Each Other

Light only becomes relevant in darkness. Darkness is its own thing-in-it-self. As is Chaos...Chaos and darkness are independent of each other.

XXXI Bear the Everlasting Light yonder

We *were* divided for Love's sake; we are archetypal-alchemical lovers, to-gether becuming unto Death. Chaos-Sex-Death my heart doth declare philen Sophia –Wisdom my Love, becuming One as thou art known. O, to know but a portion of thy Chaotic brilliance and absolute beauty. Such is my love of Her –O to know! And knowing is Loving, O raging Luciferian philosopher –this is thy mission; bear the everlasting light yonder!

Comprehending the Solar as
Limitless Energy and Light
Emitting the Dies Irae!
Horus everlasting!
The godly Sun without end!

Forever moving and growing as the infinite Child conqueror (Lucifer/Sophia; Horus/Maat). Two are Lovers, such is the Sinister Path to the great Star Fyrphosphorosophia.

XXXII Fyrphosphorosophia

Fear Phosphorosophia!
Ain Soph Aur,
Sulphur Phos Nia
Philen Sophian
Philen Phosphoria,
Glorium in Excelcius!

Fyr-phos, fillious
-In favilla
Forever, for e'er
Fylfosophia,
Phylosophus,
So for us
Fyrphosphorosophia,
Foere'er and e'er
Fiat.

XXXIII The Noncosmic Leads unto the Great External Chaos

Vulgar and obscure is this world of man and flesh. Perhaps we do not need to proclaim our 'retaliation' –indeed, we are striving to subvert and bypass the Judeo-Christian 'way'. We yearn to undermine the pro-cosmic ways and institutions of the carnal, mundane world. A good understanding of these things can be expressed thus: the pro-cosmic path leads unto the acceptance of Nothingness, whilst on the other hand, the Noncosmic leads unto the Great External Chaos!

Zaios thus comes unto us as the Noncosmic entity.

XXXIV Ours is the Challenge Against Belief Itself

Lucifer, usurper! Thy fearsome phosphorescence burns all else to Death! The mundane facades are consumed and Nothingness remains...

Ours is the challenge against *belief* itself. It is abundantly apparent that Man can believe in truth, untruth and/or falsehood, and thus, that it is the act of *believing* itself that is the most pious ritual (as opposed to the thing being believed in).
Belief and Faith are Slave God –the bastard son of Wisdom, freely given unto the slaves, the enthralled. And the euphemistic 'lover' of Wisdom is

the unknown creator of Belief and/or Faith...

XXXV On the Sigil of Zaios

Hirs is a peculiar Sigil –Zaios! And as such it makes sense in the end. What was it? The winding roads that cannot be straightened are Paths of genius. However, the quickest way between two points is a straight line, or to wo/manifest as Two as One at once! Leap from summit to summit, over far and beyond the winding works of olden geniuses –those causality bound thinkers...

XXXVI The Diabolical Name of Power is a Hooked Cross

'He Vau He Yod!' And the Swastika hath opened my fiery mind and shewn me a Diamond –crystalline and sublime. The diabolical name of power is not a cross *per se*, it is actually a hooked cross! And the Swastika burns with billowing Fires!

Lo! I saw a Sauvastika also –it was white. 'Yod He Vau He', saidith I, and the strange Enemy was slain!

XXXVII Thy Numinosity shall be Known via the Swastika

IO! IO! Baphomet!
AIO! AIO! Agaios!
Baphmetis!
IA! IA! AIO!
Agaios –Abraxas!
IO! IO! O, Diabolic Gnosis!
The old Logos is gone
As is the Pisitis Sophia!
(Come to know *this*)

Forever whirls the Wheel, our Father, the Sun and Saviour and Deceiver – SATAN! Hail, for His name is the accusation against the *divine* 'Wisdom' of the ages. And His name is the damnation of the Faith and the false Belief in that Faith. Fuck the Faith! Hail Havayoth!

Glory be unto that which is everlasting –the r/evolutionary Fires of Chaos, internally and externally burning the same! O flame of my flame! O brothers of the Blood, hear ye the Wisdom of the New Aeon; thy numinosity shall be known via the Swastika. Resign thine Self over to this vision aggressively, for Unbelief is of utmost importance. Therein thou shalt find thine own Salvation and damnation the same (and its inverse).

XXXVIII Thou Shalt not Ever Kill Time

Thou shalt not smother and confuse thy True Will! Thou shalt not ever 'kill Time'.

Think, we only ever keep ourselves combat ready when we do not have enough initiative or direction (leadership) to do something...

XXXIX Let the Opposites Within Oppose Each Other

One must let the opposites within *oppose* each other. Energy is generated from this inner conflict (as opposed to the torpidity of their reconciliation). I use the term 'opposites' loosely. I have Chaos within –I should not try to placate it with my domineering and rigorous inclinations... Obviously there is a conflict there, a powerful conflict, yet, theirs is a great symbiotic relationship. Likewise, my amoral and apathetic qualities can attack my passions, inspiration and strong emotions, to exacerbate each other into my single being (my multitudinous being also). This is the meaning of the Swastika. It is livid and energetic. It is domineering and all-powerful!

One can be more chaotic without being more insane and surreal...

XL Against Subjugation and Submission

We will not revert or hide or slowly die trying to outlast mediocrity: that is their tactic against our kind. We are strong of Will and we have stomach enough to make decisions. Be you the judge? Final judgement is mine and thine! Fear thou sub/human of the Slave God...

XLI Do Thine Will Well.

Do thine Will well.

XLII Unclean Scenes of the Devil

I hath seen some of the hideous and unclean scenes of the Devil, and I am pleased. Verily, vile is a great portion of his deathly life work. It is truly visceral and sublime, carnal, mundane and otherworldly. It is strange and ingenious, a glorious vision to behold!

XLIII To Be Continually Reborn into New States of Great Revelations

1. Through laughter bitter truths can be heard and learnt:

2. 'The small Satan has gone –now the great Satan hath come!'
3. 'The love of the Wisdom of the Swastika consumes us as it consumes us with its love,' so spoke the Blood and the Fire with a unified voice.

4. We shall come to be continually reborn into new states of great revelations, each rebirth being more revelatory than the last.
4. This sense of perpetual, manic enlightenment is of the Strength and brilliance of the Sun. Hail the solar cross!
5. Weird! Weird! Wyrd! Wyrd! So flows the oddity that is my Life, alike

the most precious, blessed Blood.
6. I was borne with a hooked cross cut into my flesh...

XLIV The Cosmic Gnostic Christ contra the Fires of the Black Sun

1. It hath been said that Yeshua as Jesus represents the opening up of the Spirit at the Heart, as compassion, and that this path leads upwards to illumination and bliss and being Nothing.
2. In opposition to the Void Spiritual Path of Yeshua, the Black Sun represents the potential to overcome the ignorant and base conditions of being sub/human or void, via the Twelve Victory Runes, to transcend the cosmic compassion that leads to oneness with nothingness.
3. This is achieved by 'going down' as the Sun in the evening, unto the realm of the Serpent –the shadowy abyss, to re-emerge as the Light of the Sun, to exist everlastingly *on* the Earth free –void of will to be one with nothingness;
4. Thou shalt be rife with the power and Strength to really be one's self.

5. Remember; to Chaos all shall return...

6. Yet the enigma of the Black Sun relates to the fourfold flames of the solar cross yearning to return to the simplicity and perfection of the threefold fire of the triumphal Rune.
7. The twelve sig Runes are the IXI –the crossing of the dark eternal abyss between I and thou (even transcending the 11 angles in all of their satanic might).
8. IXI becomes Dagaz, the day of wrath to come –
9. Whence Lucifer is victorious over Yahveh;
10. Whence the causal cosmic universe, and its Gnostic Cosmic Christ, Messiah and god are recognised as one part of the manifold Chaos, namely Chaos, Cosmos and Noncosmos.

11. As such this process of overcoming becomes the aim of the Black Sun, that is, the realisation of the raging Chaos within the Blood of Life.

12. Entropy is beyond the Blood and the Devil.

XLV Coming to Know the Sun-as-God and the Void-as-Devil

Thus Diabolic Gnosticism is more accurately described as the realisation and continual understanding of the Sun-as-God and the Void-the-Devil as two aspects of the Vibrating Light, and, furthermore, their correspondence unto the Blood-as-Devil/Hell, the Entropic Fires of Chaos-as-God *and* the infinitesimal spaces within. This is the Way of the Order of Havayoth.

XLVI The Dark Order of Havayoth

1. The dark Order of Havayoth is –'kill thy self'.
2. This is of the Black Light of the Sauvastika begotten by Black Gnosis.
3. O to know this!

4. The Left Hand is Will and Imagination, the Death of Ego and Self. The All-Seeing Eye of a god is freed by a wounding – an Odinic sacrifice of self to self in the shape of a vaginal cut from whence the Eye peers out from.

5. The Right Hand bears the blessed Icon of Blood and Fire; ZAOS's wound, which comes to represent the true Way of Being on the Path of the Devil –existential.

XLVII Unbelief is the Great Liberation

1. The Light Path to the Morning Star, namely Phosphorosophia, is Liberation from Thrall –the Thrall of Belief and Faith.
2. Unbelief is Liberation: the Great Liberation!
3. Such is the All-Clear Light of the Phosphorosophian Star's Fire.
4. Verily, an Individual's greatest task is to forget and abandon the all-con-

suming Faith in All Things:
5. Indeed, abolish thy Faith in anything and everything.
6. Faith is the death pall that separates the mundane from the numinous.
7. Come to know not of Chaos by way of thy numinosity!

8. Curious is this bloody Wisdom!
9. Cleanse the Eye of thine Blood!
10. Regard the Chaos Star Fire of Revelations:
11. And let the perpetual light shine upon them!

XLVIII Suppressed Energy shall Rise Again

1. As per the wont of suppressed energy, it shall rise again, this time in the guise of the amoral and Non-Cosmic Serpent of Chaos (*alike* Apophis) to attack the modern values of humanism and humanitarianism.

2. The Swastika is the everlasting solar sign of the New Aeon of Chaos, which is coming or dawning upon us.
3. The Swastika is a symbol torn between the mundane diabolical aspects of Man and the spirituality of Lucifer.
4. It represents the rising of the Devil from the Blood of causality and the descent of Lucifer from the Acausal Chaos Fire into actual existence simultaneously.
5. The Swastika is predestined to be reawakened as its ever potent energy is of the primordial Chaos, that which was before the demiurgic creation and the preconscious, from timelessness immemorial unto the limitless light.
6. All shall return to Chaos again!

XLIX SLAVE is Writ Large Upon their Heads

Hail O thee
Great destroying angels, seven,

Glory be unto thee
Amoral bringers of Death to men.

Destroyeth thou now
And breaketh All Things
That execrably exist
In this cursed world of filth

Scrape thy fiery swords
Across the bare necks and Flesh
Of the clay-born mortals,
Those who harbour
Degeneration in their
Weakly beating Hearts,
And those who relish
The same sullen seeds
Of detestable decadence
In their churning Blood unclean...

And SLAVE is writ
Large upon their heads...

L Bleed Forth Thou Anti-human Hatred

1. O foul sub/humans, hate as thou art hated –never hate anything so much that thou cannot see it live (lest the object of thine loathing consume thee).
2. Drinketh ye this –it is a chalice of my Wrath: it consumes thee as thou art consuming or imbibing.
3. This is the fiery Blood of the Antichrist!
4. Hatred is the Way –the Path onwards and above!
5. Hate, hate thine enemies!
6. Bleed forth thou anti-human hatred!
7. Glory be unto the Devil!

LI Lucifer Prayer

Lucifer!
Bearer of the
Warlike Black Light,
Inspire my fiery spirit
And emblazon my entropic Blood
With thine ungodly
Will to Pride.

LII The Word made Flesh is Dead

1. Vile whiles of Time hath surpassed us all again.
2. All hail the overpowering Wyrd!
3. Such is the nature of Nature itself –perfect, beautiful Chaos!
4. I hath come here unto this unhallowed and satanical place in Space and Time to restate my aims and ambitions:
5. 'I am reincarnated as words of righteous woe unto mine enemies –unto all purveyors of the pro-cosmic filth'.
6. Unto the Christians in the West let it be said, 'your Jewish 'god' is a non-Christian'.
7. Bear witness unto
My strange new incarnation
I who breathe fiery words
Of hatred, loathing and truth!
-Verily, it is a virile gospel of the Devil!
Am I the Word made Flesh?The Word made Flesh is Dead!
All hail the new disembodied word
Unbelief –ZAIOS!

LIII The Two Horns

1. This is the Book of the Lawlessness of Chaos, and the Chaos of our own

laws, as dictated by the lord of this world of war.
2. All Chaos and Fire borne individuals shalt hear this and fear not.
3. From the forehead of a human skull thrusts forth Two Horns.
4. One is thine Honour;
5. One is thine Pride.
6. Honour and Pride are the Usurper's Dyad.
7. Unto the first a Blood Oath is bound. Let it be known:
8. Death before dishonour is law.
9. And of the Horn the second, it was by His glorious Pride that Lucifer challenged the most high –thus rending an all-powerful god form impotent.
10. It is via thy capacity and depth of soul that thou limit the extent of thine Honour and Pride in any way.
11. Become as a bottomless Abyss to give rise to a limitless god/devil, to give rise unto Honour and Pride everlasting!
12. Long live thine Honour! Glorious be thy Will to Pride!

LIV Blessing the Earth with Hir Self Existing

Many times have I witnessed the odd inclination of the excessively Strong towards self-destruction, and of the weak for self-preservation. When the inverse of these proclivities manifests, there appears true greatness as the Strong develop and embrace the evolutionary trait of self-preservation and then bless the Earth with hir self existing. On the other hand the weak eagerly pursue their self-destruction, and the world is truly redeemed.

LV Man becomes God in the Void of Faith

'666,' so sayeth the warlike machine, and the stench of sulphur pervaded everything –everywhere! Verily, the Devil hath come –that evil fiery Spirit of man becoming god in the Void of his Faith and the transcendence of wrongful, misbegotten Faith in Him –blessed be.

LVI Responsible are the Strong

The weak believe that god is ultimately responsible for them; the Strong know that they are responsible for their gods and themselves.

LVII The Aphotic Fire

O Aphotic Fire
Of Apophis' Chaos
A/Gnostic Chaos and Darkness!
An aphotic prophecy

-The Apocalypse of Aphos!

LVIII Chaos and Void

1. With the Eye in my Hand I hath come to see things as acausal portions of Chaos and Void.
2. And every being that became great in this world became great in proportion of Chaos over Void.
3. He who strove with the Void and Nothingness became great in relation unto it.
4. Hir who strove with Chaos and prevailed, became greater that the cosmic.

LIX Unto a Newer, Greater Beginning

1. The almighty Chaos Serpent of Blood and Death is shedding its olden reptilian skin unto a newer, greater beginning. Again and again I am linked to the vile Apophis and his blessed mess and Death.

LX Evolution shall be Willed

1. First and foremost we honour the Blood of Life and secondly the Fires of Death.
2. Through worshipping these two aspects evolution is willed –wholly and completely.
3. Eternal evolution is our aspiration, the Will to Overpower All!
4. This I of the fiery Sword sundering the shadowy fiend –revolutionary revelations evolving!
5. The Strongest being emerges from the corpses of the dead weaker ones.
6. The Strong Ones determined whom Death was to be administered unto.
7. Thus evolution shall be willed.

8. 'Evolve or die!' is the war cry of the New Aeon.
9. As such, I cast the impure of Blood into the Fire Everlasting!
10. Thou shalt be absolved by the Black burning Fires of Holocaust.
11. This is of the death of thy sub/humanity.
12. That the weak shall perish is the Life Blood's greatest joy –it is our ultimate ambition;
13. Perpetual Strength devouring the weak and unfit (both physically and spiritually).
14. Via Blood and Fire Evolution is Willed.

LXI Enigma of the Sun

Walk towards the Sun
And thou shalt become
One! Cosmic, Gnostic,
And a veritable Aryan Christ
Crossing over an Abyss
(O Odin)

As such,
The Sun-as-god

Dwells in the Space
Of the Void-the-Devil
-No-thing contra Something
A thing? Void of Self
In its Self:- loathing,
Laughing! Laughing!
For this is the enigma
Of the eternally burning orb!

Viz: the enigma of the Sun,
Thoroughly envisaged.

LXII O Chaotic Being!

And we are the spaces-in-between;
Diabolic Gnostics
-O Chaotic being!
For two orbs burn more
Unto One fire burning,
A Devil and a god unified
Beyond oneness, beyond mere communion,
Blood of my blood listen,
For this weird mystery
Is of thee:
I hath seen and been this
I am a being of Chaos:
The Void-the-Devil
Is not empty, sparse
It is the Sun-as-god also!
Come to know this.

For within the Blood-the-Devil
Is the entropic
Fire-of-Chaos-as-God,

Thou art this
As thou shalt come to know!
This is of the everlasting
Gospel of Death and Blood...

Learn to know of thine
Undying numinosity,
The Void-as-Sun and Devil-as-god
-One, none!
Abraxas and Baphomet crossed together,
Hail Hagalaz!
Never the twain shall clash...

LXIII The Sanguine Revelation:-
All is Come of Blood

I
Where once thou drinketh
The rusty red Wine
From the arcane Cup,
(The Blessed Chalice)
Taste not the Wine
But rather the Cup.

Where thou drinketh
Real Blood from the Cup,
Relish in the taste of Glory,
For thou art become God!

II
The Blood of Life
Spoketh unto me;
Its breath smelt
Of tarnished metal:

'Art thou a being of Chaos?
Verily, thus far,
Thou art a Chaotic being
-Chaotically existing
In the dense realm
Of Causality,
In Order
And its worst derivative
-Dis-Order dawning!
Drawing Chaos out of Order...

Toil not,
And come to know
-And know to come also!
Dip thy fingers into
The worldly Earth,
And into the
Other world as well,
Before and After
Death, Chaos and Sex...
Come to know this,
To be as Chaos,
Being -existing,
For Chaos has an acausal
Essence to us too...

For the two of us art
All but One hundred
And One, and None...

Thus shalt the fiery One
Delve deep into the
Blood, forever without end,
And the Blood shall bless
The beautiful raging

Fire of Chaos!
Its Will be done
Come! Cum! Come!

III
All things begin in the Blood
Yet the Blood is not
The iridescent sparkling fount
-Even as it pours down the body
From the holiest of wounds;
No, rather, it is the Fire within the Blood
That sparkles and shines!
Hail O thou wondrous Chaos!
IO! IA! O! Woe...

Thou hast thus far existed
In defiance of the screaming,
Obscene Wisdom within
-That is a blasphemy against thy Self...

Open thy Self upwards,
Within, unto the sanguine Revelation
Of the Blood of Life
And the edifying Fires...
O so sublime and serpentine!
O so absolutely chthonic!

Thus shalt thine descent
And evolution commence,
And end, endlessly...
Continuously revolutionised
And revitalised by the
Writhing icon of Fire and Blood.

LXIV An Ode to Saint Christopher

Thus Sanguineous:

Traveller, Journey Man
Rest thy sleep wearied Eyes
If only for a while,
Lest ye die...

Carry on, o austere Wanderer
Walk forth into the wildernesses
As Satan walked before you,
For it was you
Who bore the
Childlike Christ
Beyond the watery, bloody river
-The unconscious fount
Of writhing Life Blood dying.

(What had the little Jew to fear?
Was he too lazy to walk across
Of his own volition,
And his own accord?)

Accept thou now,
O weary Saint
The coming of thy discord!

Antichristophoros,
Bear forth thou the Antichrist!
The Non-Cosmic portal
Borne over the ebb and flow
Of the Blood of Life water ways,
And the Lake of Fire the same!

LXV Wander O Ye Wonderer

Let there be light
Infernal, Luciferian!
O, mine Love
Phosphorosophian!
Unto the Stars
Of seven and then nine angles
I blaze mine trial forward...
Via star lined trails
And self effacing tribulations...

As mine god falls down
The rising serpent swoons
In the limitless bliss
Of his knowledge beyond
-He is liberated by the Wings!

(For our Fathers and our Sons
Are borne of the enigma of the Dragon,
The Dragon of Revelations!)

Belatedly we revel
In the ever coming bliss
Of Chaos, Sex and Death...
-Wonder about the Stars
That mercilessly girt thy Path...

Wander O ye Wonderer!
As thou shalt wonder farther!
So grand and arcane
Is the splendour
Of the Earth created from Chaos
That we need three Eyes
To see this Mystery

(Alas Man cannot
Even see
Through an open One!)

O Mystery of Mysteries,
This vision is not,
For it is what is,
As existence and real being
-Thou canst but see
A reflection in the
Turbid pit of the Abyss
-Thou hast looked longingly
For more than long enough!
Be gone! For the Blackest Gnosis
Shall overcome thine essence.

I bringeth not Love
But hopelessness and violence
That humanity might die
And give rise unto
A multitude of winged Serpents
Sanctified by 'sin'.

LXVI Rise of the Winged Serpents

As such the Eagle falls
In a blaze of Luciferian glory,
As a hero, a god, my Lord,
The everlasting Day of Wrath
And a Deity of Wrath!

It picks up
The Serpens Australis
In his warlike talons

To bear forth the wise old snakes
And shed their precious Blood
Over the curst World,
To drown the sub-humans
Of the basest realms
(The untermensch of the unterwelt)

LXVII Avert Thine Eyes

Subhuman
Avert thine Eyes
Lest my iridescent incandescence
Consumes thee wholly.

For long doth the impure Blood,
Unclean,
Burn by the Sauvastika,
The Swastika inverse, perverse.

LXVIII Hate, Hate Thine Enemy

Hopelessness and violence I bring
For this world is of war prophesied...
Yield forth thine Swords of Death
To dutifully harm the hearts
Of thy beloved neighbours!
Such is our olden occidental law:
Hate, hate thine Enemy!
Be warned wrongdoers...
Unto Wotan my prayers and praise flow,
Unto Satan goes my reverence also,
For I am martial, militant,
Malignant and malicious,
I hate as thou art hated

-As I am 'loved' also

I am a blazing Star
Come to Earth
To spread this Hellish message far.

LXIX Fear Ye

Fear ye the bliss
Of this Visionary,
For slow are they to remember
The name and the glory of the Lord,
Our god the Devil.

Hail Havayoth,
For thou art formed of
The Anti-Cosmic Serpent
Borne into the causal World!

Thou shalt not fall into the Thrall
Of this mundane and grotesque
World of flesh...

LXX Cruelty Against this Cursed Worldly Flesh

Impetuous Chaos
Bears forth a deluge
Of cruelty against
This cursed worldly Flesh
-I am One
With this viciousness
Toiling evermore...

Vulgar is the abrupt Death
That so adversely affects
The weakness, that is,
The Flesh.

LXXI In the Fires of the Cursed Face of God

Now is the instant
Whence all of
Causal creation
Is scathed,
In the flames
Of the latest holocaust...

The former
Cosmic A/Gnostic christos
-Messiah
Burnt himself to death
As a satanic sacrifice
In the fires of
The cursed face of God.

LXXII Blackened Star Fires Writhe

Deep within the brilliant soul
Of the eternally recurring becoming
Thine Will being done
Unto a multiverse of flames,
Blackened Star Fires writhe
In the guise of a whorl...

LXXIII This Re-arisen Being

Cursed World
O hide thine
Disgrace and shame!
O amoral realm
Of chaotic churning
My god is the same!

Love of my Blood
And shed Blood of my
Beauteous Love,
This re-arisen being
Is me, again and again!

LXXIV Satanic Life/Death Flux

Blood-Drinker!
Vile Flesh biter,
Hear me!
O thou venerable entities!
O fearsome weapons listen:

'In thine unhallowed honour
I hath readily shed
The Life Blood of
My Right Hand
Upon the warlike metal
Of thine likeness.

From the harsh
Sacrificial wound
A new scar -a new Star-
Grows...

Forwards I walk
With only one Star,
In my sight,
Next to sweetest Venus,
Her perfect feminine form
Aloft in the icy night sky.'

And then, lo!
Whence I thought all
Was destined to descend
Into the nadir of
Black Gnosis
A grim vision
Of putrid Death
Was shewn unto
My ever-watching Eye:
A tangled mass of corpses,
Odoriferous and sickening,
Contorted and grievously sundered,
From whence a macabre Swastika
Formed in the gruesome midst
Of the charnel pile of limbs;
An almighty diabolical icon
Forged from four hoofed legs
Severed, broken and bent -dead!

O! Regard the broken bodies
Of the sacrificed cattle!
Slaughtered morbidly
In honour of our Lord;
A whirling axis, praxis,
The Satanic Life/Death flux...

Witness now how
The Wolf shuns

The rotten stench
Of olden Death!

The Black Gnosis of Death
Seen and smelt and tasted
In a roughly hewn clearing
In a non-descript forest
Of noisy malignant pine trees...

All now witness this
Blasphemous gate of Death!
Smell the rancid Strength,
The Power and the Glory
Of the forgotten decomposing carcasses,
Revel in the funereal stench
Of mundane density's
Pitiful, nay, pathetic end.

LXXV Sangfroid in Sangsara

Brother of the Blood
Comport thyself well,
Carry thy Gnostic Antichrist child
Over and beyond
The river of Life Blood!
Hold high thine
Decapitated head
With thine arms outspread
(Alike the eagle's mighty wings)
Hold, also,
Thy cursed curved knife
High
To cleave open the realms
Of thy Flesh

And of thy Blood
Maintain thy sangfroid in Sangsara!

The demons beyond Death
Drink the Blood expressed
From a well-worn kapal
And an ominous red shell
To enthral the disembodied
Spirits and souls
Of the recently deceased:
Take heed!
Be not bound by thy Belief
Be beyond
The self-righteousness
Of Goodness
And the fearful
Temptation of Evil;
Follow the White Light
Of the Path to the Star
Unto thy Liberation!

O flame enhaloed
Enlightened One
Come to dawn...

LXXVI The Essential Evolution

The Devil is Lord
Of the cursed world below
Whose burning will to power
Yearns to transcend the threshold
Of endless potential,
To be-come something, someone,
Differentiated from his

Inner turmoil and Chaos,
From the condition of
Being in the world;

O Subterranean ascend!
Rise unto thine
Essential evolution.

LXXVII Manifestations of Death

Almighty and omnipotent god,
Brother, Master, Lord,
Blessed Death manifest,
Poised on the threshold
Between realms,
Lifeless, timeless
An everlasting enigma and mystery...
Bleak and never ending
Death conquers all
As brother kills brother
Ritualistically
Death begets Death
Yet the death of Death
Begets endlessness...

Fore scythes and sickles
Prophesize thy eternal recurrence
Stained with the Blood of Hate
Consecrated by Blood

LXXVIII Consecrated by Blood

Blessed is the Flesh,
Drenched in the fell
Blood of the Dead,
The sinister sacrament,
Consecrated by Blood

As the Blood
Covers my body
I become absolved,
Freed and redeemed,
Perpetually,
Purged of other worldly
Subservience

As each limb is touched,
Consecrated by Blood,
It passionately dissolves
And becomes infinite,
Revealing the Chaos
Of the ageless Aeons
Externally and internally
Eternally within...

My bloody baptism
Offers limitless glimpses
Of the amorphous galaxies
And fiery star whorls
Within my causal form
(An ontological centaur,
Essentially sinister,
An illogical phenomenon,
A bestial paradox!
Veritably...)

LXXIX Cold Tarnished Metal

Endless vistas
Of celestial Chaos
Entwined by the Great Black Snake
Whose scales are the stars
Within and without
Her sublime space
Bound by one thousand Black Suns
Dripping with the elixir of Her sex
Her Blood is in my mouth
-Cold tarnished metal

Her galactic genitalia
Glistens with her potency
As blessed Death and creation and all else
Is formed from her void
Dripping with the watery Chaos
Of Her ensanguined sexual Death
Her Blood is in my mouth
-Cold tarnished metal

Emanating forth
From Her blessed Blood,
Thrice enthused with the
Sinister numen,
Is the rune of Chaos,
Untimely and sublime.

And she eternally sacrifices
Her blessed sex imbued Flesh
(Unto the coming of the God-Man).
Her Blood drenched chalice
Is a revelatory Horn
Distorted by the everlasting taste

-Cold tarnished metal

LXXX Chaos Blood

Filled with cold dead Blood
An offering
Self-sacrificed to Demiurge
'pon a crux of Nothingness

A sub/human slave,
Crucified thou art
Devoid of Life
And lacking in Pride

The god of the Cross consumes
Thine empty misbegotten Blood

Fire writhes and turns within
My Flesh, as a Star of Chaos

Fear, vile Enemy,
Chaos Blood
As it emanates forth

As an adversary
To Nothingness
And degeneration
Chaos Blood conquers all.

LXXXI Blood-as-God

Axiomatic Blood worship ritual
In utter veneration of

The Sun-as-God

From the radiant light
Beyond the limitless Nonexistence
Emanates the Devil-as-God
And the Blood-in-Space,
A holocaustic flame
In the Blood-as-God...

LXXXII An Everlasting Portion of the Great External Chaos

An everlasting portion
Of the Great External Chaos
Wo/Manifests
It's endless Self
Within the Blood:
Entropic and arcane
Reoccurring and sublime...
Formlessness within:-
Anti-human, Non-Cosmic,
Non-being –complete.